



History of Education

**From the Greeks to the
Present Time**

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Dedication

To my sons, Ethelbert, Arthur, Atwood and Earl, who passed into the Great Beyond before they had an opportunity to speak for themselves, this book is affectionately dedicated by

THE AUTHOR.

Motto: Multum in Parvo.

Preface

THIS book has been prepared especially for the ambitious teacher, the progressive minister the hopeful editor, the diligent student, and the general reader.

The design of the author is to give, in an epitomized form, the history of education from the earliest times to the present, and thus save the reader valuable time and much labor, as well as to direct the student properly in more thorough and detailed research.

This book will embrace a period of more than 2,000 years of educational growth, and will be treated of under the following captions: (1) The Greeks, (2) The Romans, (3) The Middle Ages, (4) The Renaissance, (5) Education in Europe, (6) Education in the United States, (7) Education Among the Negro Race.

While the work is not intended to be in any sense exhaustive, yet the author has endeavored to set forth clearly the salient points in the world's educational progress.

It is the earnest desire of the author that those who read this book may be benefited, if not instructed, by a careful perusal of its pages.

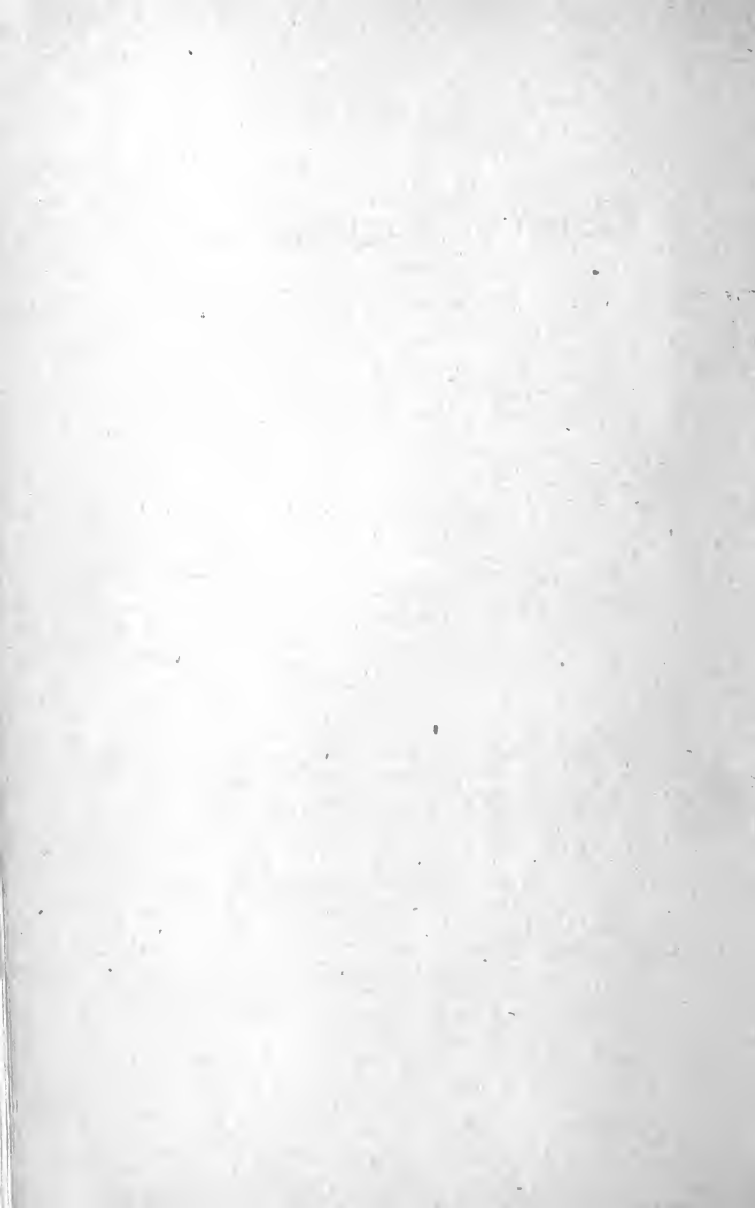


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Introduction

In treating of the History of Education in the chronological order, as indicated in the preface, in the judgment of the author the subject is made much more simple and comprehensive to the average reader than if some other more arbitrary division had been selected.

No special mention is made of the systems of education among the Egyptians, the Hebrews and the Chinese, however important and useful their educational ideas and methods may have been to the world; but for the purpose of this book the author deems it sufficient to begin with the educational history of the Greeks and the Romans, the two nations of antiquity that have done the most to mould and to influence the pedagogical thought of our own times.

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During the Middle Ages, from the eighth to the fifteenth century, will be noted the remarkable decline in the spirit of educational growth from the high standard which had previously obtained among the Greeks and the Romans.

The views of some of the early fathers of the Church, and the apparent opposition of Christianity as a retarding influence to the growth of educational sentiment in this age will also be mentioned.

During the Renaissance, which embraces the period of what is known as the New Era, or the Reformation, extending from the fifteenth to the seventeenth century, we shall witness a more rapid growth of educational sentiment under the revival of letters; and the pedagogical views held and methods of teaching advanced by some of the most distinguished educators will be noted.

Under modern times those systems of education, and many of those names in pedagogy will be mentioned, both in Europe and America,

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that have been the means of inaugurating and preserving whatever is best in schemes of education for child training from past centuries, with those modifications which are the outgrowth of experience, and which have been so fruitful of good results among all civilized nations.

A special chapter is devoted to the educational growth of the Negro race in the United States, abounding in figures and facts, useful for reference, which tell of the remarkable educational advancement of this race, especially in the ex-slave states, during a little more than a third of a century. An account is given of the higher educational institutions of the colored race, including both State and denominational schools, in all sections of our country. Several of the most distinguished educators of this race, both men and women, are given, with brief biographical sketches of their lives, and an account of their worth to the world as educators.

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The plan of the author has followed very closely the well-known German method of instruction and research.

As far as possible, important pedagogical events are grouped about the name of that teacher whose potent personality has infused educational spirit into his age, and lent a charm, by his example, to the generation in which he lived.

CHAPTER I.

The History of Education Among the Greeks —Some Definitions of Education—Plato— Aristotle—Socrates.

The history of education is to be distinguished from related branches of education.

Pedagogics, or the science of education, aims to present the great truths of education, as seen in the school room, enters into the processes of mental growth, and is concerned with the best methods of accomplishing given results.

The history of education is designed to show what has transpired among nations, along educational lines, at certain important periods. For example, we should endeavor to know what ideas the Greeks, the Romans and other nations had upon education, as found in the records left to us by them. Such facts belong properly to the history of education.

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The history of education will also deal with those systems of education, and methods of instruction, that have obtained in the remote past, and also with those that have come down to us through the centuries, with various modifications, until we reach the theory and practice of education now extant among the most enlightened nations of the world.

As has been said in the preface of this volume, the design of this book is to give bare outlines on the history of education for a period of nearly 2,300 years. Nothing exhaustive will be promised nor attempted.

If, in a cursory glance, we can give, in very general outlines, some idea, however faint, of the main trend of educational growth through the centuries, we shall consider the effort not to have been in vain.

In order to trace its growth through the centuries, it is important in the very beginning to get a proper conception of what education is

as a means rather than as an end upon individuals and nations.

Plato defines education as follows: "Good education is that which gives to the body and to the soul all the perfection of which they are capable."

Cicero used the word education to represent the earth as the nourisher and educator of all things.

Tacitus confined the term to the nursing and training of one in infancy.

Quintillian, probably the ablest educator among the Latins, applied the term to preparatory instruction.

The founders of the most popular of modern systems of education, that of Prussia, define education to be "the harmonious and equable evolution of the human powers."

Bishop Temple expresses what education is, chiefly as an end, in the following words:

"It is the power whereby the present ever gathers into itself the results of the past, and

transforms the human race into a colossal man whose life reaches from creation to the judgment day. The successive generations of men are days in this man's life. The discovery of inventions which characterized the different epochs of the world's history are his works. The creeds and doctrines, the opinions and principles of the successive ages are all his thoughts. The state of society at different times forms his manners. He grows in knowledge, in self-control, in visible size, just as we do, and his education is in the same way, and for the same reason, precisely similar to ours."

Profoundly conscious of our inability to do justice to a subject so vast and so important as that of a history of education, we shall invite our readers to review for a few moments the growth (I was about to say the origin) of education among the Greeks.

While it is true that broad conceptions of aims and processes in education are modern rather than ancient, and where properly under-

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stood rid one of the idea that education consists in merely turning over the leaves of a text-book, in following dogmatically the courses of study prescribed in our high schools, colleges and universities, in memorizing set formulas, and giving rules by rote, rather than in the harmonious development of all the mental powers by their joyous and free exercise in the search of truth, yet in the methods of Greek training and culture the student of to-day will find a veritable storehouse of literary wealth which, though musty with age, is unusually prolific in the character and variety of the methods taught, full of the experience of many of the most profound thinkers and of the ablest educators of which antiquity can boast.

Especially will this be found to be true of the system of education, as it obtained among the Athenians, and reaching its culmination and fruition now in the great and comprehensive educational systems of modern times.

Plato, the earliest of the Grecian philoso-

phers and educators, divided all children into four classes, viz.: children of gold, of silver, of bronze, and of iron.

He held that from the children of gold must come the leaders of the Greek race; hence he favored the education of these children, and paid little attention to those children of the other three classes. "Plato's education," says Reinhart, "was essentially aristocratic."

He did not think that education would prove beneficial to the lower classes. To those, however, who were fitted by nature to become the guardians of the state the people must look for the protection of their rights and the preservation of their liberties. "Their natures," said he, "are different from the natures of other people; in other words, they are philosophers by nature."

He had no conception of the doctrine of universal education, as it is now held by us, upon the theory that the state should provide each child within its borders with a common school education.

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But he denied this doctrine most emphatically in the statement that "only those can be rulers who have been educated and only those can be educated whose natures are superior."

The rulers of the state, then, according to Plato, must come from the children of gold only, must be from the best class—patricians and aristocrats—and only such need be trained for the higher walks of life.

In such a scheme of education we necessarily find more of the ideal than of the real, more of the theoretical than of the practical.

Under his scheme there must be a divinely-appointed better class, a God-given ruling class, and the masses must exist for no higher, no nobler, no holier purpose than that of serving these their aristocratic rulers. His scheme minimizes the individual but magnifies the state. The philosophers represent the wisdom of the state, the warriors its courage, the mob its passions which must be controlled.

The children of gold must be educated for

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the sole purpose of subserving the interest of the state in all the higher walks of life.

The branches taught were music, gymnastics, grammar, rhetoric, philosophy, geometry and astronomy, which continued through the Roman period, and lasted, with various modifications, until the close of the Middle Ages.

The Greek day began with sunrise. Boys were sent to school early in the morning, and a second time after breakfast, being accompanied by a pedagogue, a faithful slave, who had charge of their moral training. Six hours a day were given to study, with occasional holidays, and the hot time of year given to vacation.

We must not infer, however, that the subjects taught in the Greek course of study in the time of Plato meant exactly what a course of study usually means among us, nor that the branches contained therein were taught either for the same purpose or in the same way.

Culture was sought for its own sake and more as a happy diversion by students of leis-

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ure than for purposes of practical utility, as among us.

While music, gymnastics, and rhetoric meant more, it is quite probable that grammar, geometry, philosophy and astronomy meant far less.

In his "Republic" in which he sketches an ideal state, and an ideal system of education, it indeed being the first great treatise upon education, Plato attaches much importance to both aesthetic and physical culture, music being the means of attaining the former and gymnastics the latter.

The physical sciences, as we now know them, and understand them, were scarcely known to the ancients.

Astronomy was, for the most part, regarded as superstitious astrology; arithmetic, simply the computation of accounts; chemistry was unknown.

In several respects the scheme of education, as understood by Aristotle, who was for seven-

teen years the pupil of Plato, differed very much from that of his master.

Aristotle taught at the Lyceum after the death of Plato, and was considered to be the greatest mind of antiquity. "For twenty centuries," says Reinhart, "his logical method ruled with a despotism unparalleled, the minds of Europe." This great mind was the creator and formulator of the science of deductive logic. His rhetoric deserves to rank among the very best works upon that subject.

While his principal treatise on education is lost, yet we find in his other writings that are extant many remarks on pedagogy.

Aristotle makes the following three divisions of education: (1) bodily, (2) moral, (3) intellectual.

He retains music and gymnastics, so prominent in Plato's scheme of education, but adds drawing and regards mathematics as having little moral influence upon the training of pupils.

As an educator, Aristotle differed from Plato chiefly in being more scientific in his methods of investigation, and in being more practical in his researches for knowledge and truth.

He thought the main object in securing an education was not for aesthetic purposes, as did Plato, but to consist chiefly in the attainment of intellectual and moral force, which, combined, induce the highest happiness of which man is capable.

First in his scheme of education came gymnastics, which are not intended to make men athletes, nor brutal in their tastes, but for the production of courage which is to be a golden mean between the fierceness of the wild animal and the sluggish inactivity of the abject coward. Gymnastics are to be regarded simply as the means of preparing for the education of the soul.

He believed thoroughly in the idea of a sound mind in a sound body. The soul was to

be educated chiefly by music, but the term music, as used by the Greeks, was more comprehensive and far-reaching than as now used by us.

Music is to be used in a general scheme of education for one of three purposes as best suited the individual: (1) for one's proper education as an artist, a specialist; (2) for the training of the affections; (3) for the employment of one's leisure.

The term music was used by the Greeks in its generic sense, and was made the principal means by which appeals were made in order to cultivate the affections, to direct and to control the desires, and to curb the animal propensities in man.

As gymnastics were intended to develop and to beautify the body, so music was designed to order, to regulate, and to cultivate the soul. The term music was used among the Greeks much in the same sense as we now use the word culture, and included those studies which stimulate the mind and refine the character.

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In connection with poetry, music inspired the soul with the grandest, with the most lofty conceptions of courage and virtue.

Browning says, "If a Greek youth had by continuous practice become stronger than a bull, more truthful than the Godhead, and wiser than the most learned Egyptian priest, his fellow citizens would shrug their shoulders at him with contempt if he did not possess what a series of music and gymnastics can alone give—a sense of gracefulness and proportion."

What the Greeks expected to accomplish through music we now hope to attain by means of accurate scholarship during a course of study for several years.

Drawing was considered an important branch of training by the Greeks in their scheme of education. It was studied with a view to encourage and to develop a taste for the beautiful.

While, as has been suggested, music was taught for the purpose of arousing the affec-

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tions, and cultivating the soul with its finer sensibilities, the chief aim in the teaching of drawing was to cultivate a taste for external beauty, as it is learned by means of the physical organism, and as manifested through the senses of sight and feeling.

Mathematics was taught as a purely intellectual science, having little or no bearing upon one's moral nature, while rhetoric and philosophy were taught for about the same purpose for which we now teach them, the former to induce force, accuracy and elegance in spoken and written forms, and the latter to develop thought.

The Greeks taught politics, which they regarded as the greatest of practical sciences, and which had for its object the attainment of the highest good—happiness to the state.

They, however, restricted the study of politics to those of mature years who are thoughtful and have deep moral natures, and did not think it to be a study suitable for the young.

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Before the time of Socrates the world had produced no greater ethical philosopher, no greater scientific educator than he; in his birth we are to behold one of the greatest educational figures in the world's history, greater and grander than any one who had preceded him, because he was regarded as the greatest original thinker, most profound reasoner, and ablest educator among the ancients.

He was the first individual to consider the claims of intellect as being superior to our animal propensities and bodily desires, and to consider a thorough knowledge of things rather than a mere belief in things as being Godlike.

With the breadth of his intellect, and his superior, overmastering genius, he brushed aside, as it were, false systems of philosophy, the crude and theoretical cobwebs of sophistry which, for ages, had held the minds of men imprisoned in their frail meshes.

He thus brought daylight out of darkness, hope out of despair, and in the search of knowl-

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edge for its own sake, evinced the best proof of man's divine origin and angelic kinship.

Dr. John Lord, in his "Beacon Lights of History," thus speaks of Socrates:

"To Socrates the world owes a new method in philosophy and a great example in morals; and it would be difficult to settle whether his influence has been greater as a sage or a moralist. In either light his is one of the august names of history. He has been venerated for more than two thousand years as a teacher of wisdom, and as a martyr for the truths he taught.

"He did not commit his precious thoughts to writing; that work was done by his disciples, even as his exalted worth has been published by them, especially by Plato and Xenophon. And if the Greek philosophy did not culminate in him, yet he laid down those principles by which only it could be advanced.

“As a system maker, both Plato and Aristotle were greater than he; yet for original genius he was probably their superior, and in important respects he was their master. As a good man, battling with infirmities and temptations and coming off triumphantly, the ancient world has furnished no prouder example.”

Myers says of him, “He loved to gather a little circle about him in the Agora or in the streets, and then draw out his listeners by a series of ingenious questions. His method was so peculiar to himself that it has received the designation of the ‘Socratic dialogue.’”

“He has very happily been called an educator, as opposed to an instructor. In the young men of his time Socrates found many devoted pupils. The youthful Alcibiades declared that he was forced to stop his ears and flee away that he might not sit down by the side of Socrates and grow old in listening.”

While nature was generous in gifts of the soul to this great philosopher who has taught

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the world the purest system of morals, save that of the Great Teacher, which it has ever known, yet in the matter of his personal appearance nature had been very unkind to him.

Dr. Lord, in giving a biographical sketch of this great philosopher and teacher, says: "Socrates was born at Athens, 469 B. C. His physiognomy was ugly and his person repulsive; he was awkward, obese and ungainly; his nose was flat, his lips were thick, and his neck large; he rolled his eyes, went barefooted and wore a dirty old cloak.

"He was witty, cheerful, good natured, and jocose. His great peculiarity in conversation was to ask questions—sometimes to gain information, but oftener to puzzle and raise a laugh."

Thus to these three profound philosophers and teachers, Plato, Aristotle and Socrates, the Greek race, yea, the human race, is indebted for most of that which we prize in our great educational systems now extant, and for much of that

which is embraced in the curriculums of our institutions of learning to-day.

While we have earlier forms of education, as the Chinese, the Indian, the Egyptian, and the Jewish, yet the Greeks were the first to teach education as a science.

Their theoretical and practical views, as understood and taught, are exercising vast influence upon the world of thought at the present time.

No one can understand thoroughly the educational systems of Europe, and of our country, without having an intelligent conception of the principles and character of education as it existed among the Greeks and the Romans.

If savages continue, even in our day, to subserve the immediate ends of their existence, to satisfy their mere animal wants, it was the peculiar mission of the Greeks to show to the world that there is a pleasure and beauty in abstraction, in idealism, which transports us into real as well as imaginary regions beyond

the sordid propensities of time and place, and enables us, by an eye of faith, at least,

“To find tongues in trees, books in the running brooks, sermons in stones, and good in everything.”

As an apt illustration of this truth, Browning says: “Reading was taught (among the Greeks) with the greatest pains, the utmost care was taken with the intonation of the voice, and the articulation of the throat.

“We have lost the power of distinguishing between accent and quantity. The Greeks did not acquire it without long and anxious training of the ear and the vocal organs. This was the duty of the *phonascus*. Homer was the common study of all Greeks. The *Iliad* and the *Odyssey* were at once the Bible, the Shakespeare, the Robinson Crusoe, and the Arabian Nights of the Hellenic race.”

Long passages, and indeed whole books, were learned by heart and recited upon festive occasions.

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Born at a time as was Socrates, the most original genius of antiquity, and then to be followed by his great disciple Plato, who was followed by his great disciple Aristotle, "the master of those who know," when systems of philosophy were speculative, systems of education unknown, with primitive principles in science uncertain and undefined, in the midst of conditions so ripe for investigation, these three great philosophers, profound thinkers, matchless teachers, wonderful iconoclastic idealists, lost little time in entering upon their great task—their holy mission—of creating a sentiment and inaugurating a system of psychological teaching which has revolutionized the thought of the civilized world, for more than twenty centuries, and made possible, among us, all that is good and grand in both conceptive and constructive systems of education.

Yet, as profound as were these three philosophers and teachers of ancient times, as great as were the Greeks during the "golden age," it is

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painful to know that the scheme of their initial civil polity was based upon slavery as a fundamental institution, and in many of their cities, at this time, the slaves outnumbered the free-men as ten to one.

Women were given little consideration, and education was confined almost entirely to the boys, not to the boys of slaves, but to those of the higher classes, as heretofore mentioned, who were trained in the many excellent private schools scattered throughout Greece, and especially in those at Athens, the seat of learning and for ages the intellectual Mecca of the Hellenic race.

Greek education, the result of scientific investigation, of physical development, and of aesthetic taste, reached its culmination—the very acme of human endeavor and greatness—under Grecian skies in the age of Pericles, or the golden age of Greece which, in modern times, is comparable only to the age of Elizabeth in English literature.

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“That period in the history of English letters,” says Shaw, “which corresponds to the epochs to which we have alluded, is the age of Elizabeth.

“It is the Elizabethan age which represents among us, the age of Pericles; that of Augustus, that of the Medici; that of Leo; that of Louis; nay, it may be asserted, and without any exaggerated national vanity, that the productions of this one era of English literature may boldly be opposed to the intellectual triumphs of all the other epochs mentioned, taken collectively.”

The age of Pericles, which embraced less than the life-time of a single generation, exercised a far-reaching influence upon the world's history.

In less than thirty years, “Athens gave birth,” says Meyers, “to more great men, poets, artists, statesmen and philosophers, than all the world besides has produced in any period of equal length.”

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Among all these Pericles stood pre-eminent and so impressed himself upon his times that this period is justly named after him.

During this age the Athenian democracy was supreme. The popular assembly considered and decided every vital matter that concerned the republic. Each citizen enjoyed perfect political liberty, and it is affirmed that every citizen was qualified to hold office.

Having established the supremacy of Athens upon the sea, even if he had failed to do so upon the land, Pericles induced his countrymen, who loved art, to adorn their city with those masterpieces of genius in art which, though now in ruins, still continue to excite the admiration of the world.

In order that there should be no invidious class distinctions in a democratic form of government, he inaugurated the custom of giving pay to the military, of paying citizens for jury service, of attaching salaries to the various civil offices; also introduced the practice of supplying

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all the citizens with free tickets to the theatre, and other places of public amusement, and of banqueting the people on festal days at public expense.

Says Meyers: "But the most significant feature of this new imperial power was the combination of these vast material resources with the most imposing display of intellectual resources that the world had ever witnessed. Never before had there been such a union of the material and intellectual elements of civilization at the seat of empire. Literature and art had been carried to the utmost perfection possible to human genius. Art was represented by the inimitable creations of Phidias and Polygnotus. The drama was illustrated by the incomparable tragedies of Aeschylus, Sophocles, and Euripides, and by the comedies of Aristophanes, while the writing of the world's annals had become an art in the graceful narrations of Herodotus."

Although, strictly speaking, in a technical sense, Pericles is not classed as a teacher by his-

torians generally, yet in a better and broader sense this wisest statesman and greatest hero among the Greeks, if he is to be measured by the wholesome influence exerted upon his countrymen in his day, as well as by the influence exerted upon those of subsequent ages, was indeed an educator as well as a statesman and a soldier.

It is doubtful whether any other individual ever did more effective object teaching, if it may be so designated, along all lines where results count in human growth and achievement than did the hero of the "Golden Age."

It is sad, however, even in our day to contemplate the brilliancy and grandeur of the mere apex of an educational structure whose base was shrouded in moral darkness and mental stagnation, incident to a failure to provide both the master and the slave with the means to place them upon the same high moral and intellectual plane.

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Any scheme of education, any system of morals, any religious belief or practice which fails to elevate common humanity can not bear the test of our nineteenth century civilization, can not meet the demands of our times, and bodes ill rather than good to our country.

That democracy which does not include in its civil benefits both the czar and the serf, that educational system which does not embrace ALL the children, that system of ethics which fails to give inspiration to both the prince and the pauper, that fails to admit the sunshine of God's truth into the cabin and the cottage, as well as into the parlor and the palace, must ultimately be relegated to the rear as a bourbonized fossil; as an exotic which can find no growth, no nourishing sentiment to sustain its putrid life among a free and liberty-loving people.

The Greeks, that race which Minerva-like are said to have sprung from the brain of Jove, have done more than all others combined in the inauguration and formulation of those incipient

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ideas and plans which have fructified, in our day, into great educational systems which are the intellectual and moral levers for the elevation of mankind. Yet as much as has been done in the past, and notwithstanding our wonderful advancement at present, it is my opinion that we stand, to-day, at the dawn and have not reached the sunset of human endeavor.

After more than two thousand years of mental growth and moral achievement we are simply the advance guard of pigmies to the great race of intellectual giants who are to follow us.

If the struggles and achievements of the Greeks teach us one important truth more than another, it is the fact that they believed that there was no aristocracy so grand and so glorious as that of the human intellect, and that no plutocracy, no pride of birth could be compared to that ultimatum which decreed, as unerring as fate, a survival of the fittest.

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In the light of Greek education it is no wonder that the Golden Age of Greece, prolific in great men, poets, orators, historians and statesmen, made it possible for Thucydides, the historian, to have voiced the sentiment of his countrymen in the inscription written upon the cenotaph, erected to the memory of Euripides, on the road from the Pireaus to Athens, in these memorable words:

“This monument can not make thee great, O Euripides, but thou can’st make this monument great.”

CHAPTER II.

The Roman System of Education

No great psychological ideas on education were given to the world as the result of Roman conquest and civilization.

No educators equal to those among the Greeks appear to have flourished among the Latin race.

The Roman mind, being almost entirely utilitarian, was more akin to Sparta than to Athens; it was, therefore, intensely practical and real, and but rarely speculative and ideal.

It had little taste for philosophy and for the mere abstract theories of human perfection.

Considering education almost entirely from a materialistic standpoint, the chief aim of training among the Romans was for the attainment of military prowess. It looked toward glory, power, and conquest for its own sake. In

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so far as education among the Romans was influenced by Greek refinement and culture it exhibited a strong tendency toward the rhetorical and oratorical, not so much, as among the Greeks, as a means of mental growth, ethical training and aesthetic taste, but as a necessary and important means of welding into one nation the heterogeneous elements composing its population.

In other words, from the Spartans the Romans learned how to train the soldiers who should conquer the world and teach mankind how to control by brute force under the guise of law; and from the Athenians they were taught those deliberative and executive forms of government so necessary in the formative, experimental, and governmental period in the world's history. We can better understand the scope, aim, and effects of Roman education and civilization when we contrast the ideal in the education of the Greek with that of the practical and real in the education of the Roman.

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Browning says of the Greek ideal:

“On the one side, man, beautiful, active, clever, receptive, emotional; quick to feel and to show his feelings, to argue, to refine; greedy of the pleasures of the world, if a little neglectful of its duties; fearing restraint as an unjust stinting of the bounty of nature; inquiring into every secret; strongly attached to the things of this life, but elevated by an unabated striving after the highest ideal; setting no value but on faultless abstractions, and seeing reality only in heaven, on earth mere shadows, phantoms, and copies of the unseen.”

Of the Roman ideal, the same author thus speaks: “On the other side, man practical, energetic, eloquent, tinged but not imbued with philosophy; trained to spare neither himself nor others; reading and thinking only with an apology; best engaged in defending a political principle, in maintaining with gravity and solemnity the conversation of ancient freedom, in leading armies through unexplored deserts, estab-

lishing roads, fortresses, settlements, as the results of conquest, or in ordering and superintending the slow, certain and utter annihilation of some enemy of Rome.

“Has the Christian world ever surpassed these types? Can we produce anything by education in modern times except by combining, blending, and modifying the self-culture of the Greek and the self-sacrifice of the Roman?”

The influence of the mother was felt, in large measure, and was one of the chief characteristics of Roman education.

The mothers directed the early training of their children, especially in early times, and did much to rear up a class of youth who, in after years, built up a strong nationality which was known and recognized in all parts of the civilized world.

In the society of their fathers, during these early times, the sons were prepared for future life before their development in regular schools.

They sat with their fathers at the table, and

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in respectful silence, heard them recount their martial deeds of valor, and in peace, tell of the services they had rendered the state. The lads accompanied their parents to the Senate, and while others were speaking, learned the important lesson of how to hold their tongues, and when and what to speak when the proper occasion arrived.

With the increase of wealth, bringing its train of enervating luxuries, the home became less and less a training school, and pedagogues were borrowed from Greece, who, although slaves, were held in high honor, and were intrusted with both the intellectual and moral training of the Roman youth.

While these youth were educated by teachers from Greece, in kind much which was peculiar to the Greeks alone was omitted from the branches taught.

What music was to the Greek, rhetoric was to the Roman. The Greek loved fine culture for

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which the term music was the symbol, while the Roman may be said to have despised it.

Rome desired to produce, not as did the Greeks, specimens of cultured human beings, but persons fitted to be Roman citizens.

Remember that up to 50 A. D., however, there were no public schools and no professional teachers among the Romans.

The best accounts we have of education among the Romans inform us that the rod was freely used as a means of discipline, and that there was a short holiday of five days during the feast of Minerva, corresponding to our Easter and spring vacation, and at the Saturnalia, corresponding to our Christmas; but that, as among us, school was entirely suspended during the summer months.

It can be readily seen that we have not departed very much from the customs of the ancients in our modern observance of holidays, nor in our means of discipline.

Few schools fail to observe some one of our

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many holidays, and our ancient schoolmaster, though living in modern times, with his backless bench and solitary hole for a window, bad ventilation and treeless grounds, still plies his ferrule with a severity which equals, if it does not surpass, the ancients.

Well might we say with Goldsmith:
Beside yon straggling fence that skirts the way
With blossom'd furze, unprofitably gay,
There in his noisy mansion, skill'd to rule
The village master taught his little school.
A man severe he was, and stern to view;
I knew him well, and every truant knew.
Well had the boding tremblers learn'd to trace
The day's disasters in his morning face.
Full well they laughed with counterfeited glee
At all his jokes, for many a joke had he;
Full well the busy whisper, circling 'round,
Convey'd the dismal tidings when he frown'd.

As among us, at the age of seven, the child was committed to the literator to learn the first elements of reading and writing. In his

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writings Horace speaks of how the lads went through the streets of Rome with their slates and satchels on their arms.

Reading was taught by what is called the syllabic method; that is, by explaining the powers of the letters in combination before their individual characteristics, which we have modernized into the phonic-word method, if I may be allowed to coin this term.

“Writing was taught by inscribing a copy upon a waxen tablet and allowing the pupil to follow the furrow of the letter with a stylus;” hence our system of tracing in copy books. In reading and writing the Romans paid great attention to the pronunciation and the accent of words, as well as to the committing to memory selected passages from the poets.

In reckoning, or counting, the fingers were made of great use, each joint and bend of the finger being made to signify a certain value, which the pupil was expected to follow by the trembling motion of the teacher’s hands as he

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represented very dexterously number after number; hence the trouble in trying to prevent children from counting upon their fingers. It is a mark of heredity and not easily overcome.

This primary training lasted from the seventh to the twelfth year.

I do not know that we are able to make a better division as to the time which should be given to primary instruction than that from seven to twelve.

At the age of twelve children were then committed to the *litteratus*, and the study of Greek was then added to that of Latin, embracing etymology, syntax and composition.

Speaking of this period of Roman education Browning says: "The explanation of the poets was used for the formation of moral principle. Livius Andronicus in Latin, the *Odyssey* of Homer in Greek, Virgil, Cicero and Aesop were studied in those days as in our own. Orthography and grammar were carefully inculcated; whole poems and orations were learned by

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heart. Nor was history neglected. Atticus, the friend of Cicero, was so well acquainted with Roman history that he knew the laws, the treaties and the momentous events which formed the fabric of his country's annals."

As the literator had prepared the way for the literatus, so the literatus prepared the way for the rhetor, who took charge of the youth at the age of fifteen or sixteen. At this age the young Roman entered upon his career of manhood, was no longer treated as a child, and was kept under strict discipline.

He now chose his profession, either that of agriculture, or the army, the senate, the forum, or some of the many pursuits to which noble Romans were called by virtue of their birth.

Rhetoric was regarded among the Romans with that importance to which the Greeks attached to music.

We use the terms music and rhetoric now with such a different meaning that it is difficult for us to understand the significance of

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these terms as used by the Greeks and the Romans.

We are told that the first special school for Italian rhetoric was opened by Lucius Plotius Gallus in the year 90 B. C., and it is quite probable that Cicero and the men of his time owe much of their success in oratory to this noted rhetorician.

The best account we have of early teachers among the Romans is from Quintillian, who tells us that Cato, the censor (235-199 B. C.), was the first Roman writer on education.

Although unfortunately, his treatise is lost, yet, from other sources, both reliable and accurate, we infer that Cato was conservative, the champion of Roman simplicity, valuing the reputation of a good husband and a good father as being far above that of a good senator.

He was a strict disciplinarian, trained his sons to outdoor life, instructed them in the good deeds of their country's history, taught that a reasonable degree of reverence is due from the

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old to the young, and that the true foundation of an orator must be laid in character. He considered country life as the parent of both a good soldiery and a good citizenship. He is said to have opposed strenuously the new Greek learning, and said that it was fraught with coming destruction to the state.

Browning says: "Believe me," he wrote to his son, as if a soothsayer had said it, "that the Greeks are a good for nothing and unimprovable race. If they disseminate their literature among us it will destroy everything; but, still worse, if they send their doctors among us, for they have bound themselves by a solemn oath to kill the barbarians and the Romans." He, himself, learned Greek late in life, but this did not change his opinions. A "homo elegans," a man of culture, was his abhorrence. Practical activity he considered the whole duty of man. He held the opinion that his nature rusts like iron if it is not used.

Far different were the views of Cicero, who

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stands as the typical educator, representing the union of Greek and Roman thought and learning.

While this famous educator and greatest orator among the ancients, except Demosthenes, limited education too much to the one idea of rhetoric and oratory being chiefly important in a scheme of education, yet he held to the important truth that the aim of education is the perfection of the individual, and that if such citizens be developed to the highest level of their powers, how fortunate, how grand and blessed will be the state that contains them!

In speaking of the disposition and characteristics of an educator, Cicero said that a model teacher would never speak nor strike in anger.

He considered religion as of chief importance in one's training, regarding the gods as being the masters and directors of human affairs.

Following the order as laid down by all the other writers on pedagogy, both ancient and

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modern, education is to begin with the earliest childhood. We must turn to account the games of children and be careful about the company by which they are surrounded. Pains must be taken to develop the memory, and to aid in such mental growth, passages from Greek and Roman writers are to be learned by heart.

In selecting a profession a young man is to be governed by nature and taste, after having carefully proved his powers and capacities. He must be so carefully trained as to be effectually protected against the destructive attacks of the passions, and if he be destined for public life, his love of ambition and distinction must be stimulated.

Cicero clearly lays down the rules by which one can become a great orator through rhetorical methods, which tend to give forceful expression and grace of bearing to the consummate orator, who is expected to control men and to exert a wholesome influence upon the destinies of one's country.

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He holds up oratory as the goal for which all ambitious Roman youth, anxious for fame and fortune, must contend. But, before he can attain such grand heights of pre-eminence over his fellows, such an one must carefully cultivate his natural gifts and must acquire a vast amount of knowledge in different fields.

He must not only learn to become a skilled rhetorician, but, as a means to the end sought, must be readily conversant with jurisprudence, history and philosophy.

He must devote a considerable time to the study of classic models as standards worthy of imitation.

He indorsed heartily the highest phases of Greek culture and training, and urged a union with the more practical education as taught by the Romans. The second greatest orator of antiquity held to no mere theories on education which he was not willing himself to practice, for he had his own sons instructed not only in

philosophy but also in eloquence under Greek masters.

It was not until the time of Quintillian, however, that Roman education became fully organized or empiralized, if I may use the expression, reaching its highest perfection under Trojan, Hadrian, and Antonines.

The cause of education had made such progress in Quintillian's day that the children of poor parents in Italy were ordered by Nerva to be educated without expense; and an institute for the education of girls was also erected at this time.

The character of the education given at this period, embracing the seven liberal arts, and which has exerted a wonderful influence upon the best educational thought of our times, is both important and interesting.

Grammar, dialectic, rhetoric, geometry, arithmetic, astronomy and music were the principal subjects of education taught.

In a work written by Quintillian at this

time we have a very full account of Roman education.

This distinguished educator was born at Calahorra, Spain, A. D. 42. It is said of him that "He came to Rome at an early age and was educated to be a consummate speaker. He afterward exchanged the practice for the teaching of his profession, and for twenty years, educated the most distinguished Romans in his art. He received from the Emperor the broad purple stripe of consular dignity and was raised to consular rank. He enjoyed the proud distinction of being the first teacher paid by the state and wore with becoming modesty the distinguished title of professor of eloquence."

His treatise on education was written after his retirement from public life. Although it professes to treat merely of the education of the orator, yet it deals, incidentally, with most of the questions which refer to the education of the perfect man.

This great educator placed much stress upon

training in early childhood. He saw no reason for deferring the education of a child until seven years of age. He asserted that memory is most tenacious in childhood and not to make use of it then he deemed unreasonable. He even admonished against employing uneducated nurses for children, since their incorrect and inelegant expressions would be hard to eradicate from the child's vocabulary in after years. He urged that we begin the instruction of a child with reading, but held that if one thing could not be taught then another should be tried. He differed with the teaching in our times in that he held that it did not require a teacher of the highest genius to instruct a child. He held that by the seventh year a child may have learned to read and to write with ease; that his mind may be stored with a copious supply of sayings of great men and of select passages which he will never forget, and that he will have acquired a correct and clear pronunciation. After he has received

such a training at his home—in our modern kindergarten—then he is prepared to be sent to the public school.

No one has presented better arguments in favor of the public school system than Quintillian. He affirmed that, in the corrupt homes of Rome, children learn vices before they know that they are vices; that they do not imbibe criminality from schools so much as they carry it to the schools.

He stated that it is a mistake to suppose that the pupil will derive more care and attention from a single teacher. "The best teachers," said he, "will naturally be found in large schools, and there are many subjects which one man can teach as well to a large class as to a small one. Because some schools are bad that would be a poor reason for rejecting schools altogether."

The reasons in favor of a public rather than a private education can better be given in the exact words of this great educator, who lived

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nearly 2,000 years ago, and they are just as cogent now as when uttered by this ablest of Roman teachers: "The mind requires to be continually excited and aroused, while in such retirement it either languishes and contracts rust, or, on the other hand, becomes swollen with empty conceit, since he who compares himself to no one else will necessarily attribute much to his own powers. Besides, when his acquirements are to be displayed in public he is blinded at the sight of the sun and stumbles at every new object, because he has learned in solitude that which is to be done in public. I say nothing of friendships formed at school, which remain in full force even to old age, as if cemented by a certain religious obligation, for to have been instructed in the same studies is a no less sacred bond than to have been instructed in the same sacred rites. Where shall a young man learn the sense, too, which is called common sense, when he has separated himself from

society? Besides, at home he can learn only what is taught himself; at school, even what is taught others. He will every day hear many things commended, many things corrected; the idleness of a fellow-student when reproved will be a warning to him, the industry of one commended will be a stimulus, emulation will be excited by praising, and he will think it a disgrace to yield to his equals in age and an honor to surpass his seniors. All these things excite the mind and, though ambition itself be a vice, yet it is often the parent of virtues."

Seneca, a Roman philosopher, who lived in the first century, and was a contemporary of the Apostle Paul of the New Testament, has given us some splendid educational maxims, such as, "We study not for school, but for life"; "I fear the man of one book"; "By teaching we ourselves learn"; "The end is attained sooner by example than by precept." These maxims contain some of the best examples of pedagogic thought among the Romans.

Plutarch, in his "Lives of Illustrious Men," has left an important contribution to education.

Although he was born a Greek and wrote in that language, yet he lived much in Rome and opened a school there in the latter part of the first century. He lectured upon philosophy, literature, and rhetoric. The substance of his instruction is contained in the "Lives," which has earned for him a fame that has come down to us through the ages.

The career of Numa Pompilius in the mythical history of Rome is similar to that of Lycurgus in the history of Sparta.

He is regarded as the founder of national ethical teaching.

The gods were considered as guarding all the relations of life—matrimony, the family, society, commerce, agriculture, politics. Numa sought, by peaceable methods, to extend the influence of the Romans, and to procure a firm foundation for prosperity and morality, by strengthening the ties of domestic and political

life, and by enhancing the interests of agriculture and the trades. He inspired a patriotism among the citizens that had a potent influence, for many years, in serving to level all mere invidious distinctions, and prepared the way for the civil equality that came when the plebeians, by constant and persistent opposition, obtained their political rights from the patricians.

But, strange to relate, the Romans never recognized the rights of others, except along their own race lines.

Once to be a Roman was always to be a Roman, and in their self-exultation and pride they grew harsh and cruel toward others, until they engendered a spirit of conquest and fostered a desire for the mere external, material blessings of life.

In the third century B. C. Greek literature was brought to Rome and imparted to the Roman youth by Greek teachers.

Rapid strides were made in science and art

by the patricians, who almost exclusively enjoyed educational advantages.

With Greek training came foreign vices, which slowly undermined the social and political fabric of the Roman commonwealth, thus verifying the prophecy of Cato, who, in a letter to his son about the close of the second century B. C., said: "Believe me, as if a prophet had said it, that the Greeks are a worthless and incorrigible race. If this people diffuse its literature among us it will corrupt everything."

In the early days of the republic the mother exercised and exerted great influence in the intellectual, moral and physical development of children. It was not until a later period that the place of the mother was taken by a system of nurse training which, under the influence of slavery, became almost universal and permitted only the poorest mothers to perform pedagogical functions.

In the main the father attempted to do for

the son what the mother endeavored to do for the daughter.

This home training, however, was supplemented by hired pedagogues from the slaves of the household or from the ranks of the educated Greek instructors.

No system of common schools, such as is the custom with us, existed among the Romans. For the most part their schools were of a private character, supported by the wealthy class, and taught by foreign teachers from Greece.

While the Roman writers upon pedagogy have given us few principles of education of an enduring character, as did the Greeks, yet they have left us many suggestions of a practical kind which are most helpful and beneficial in the great work of teaching.

CHAPTER III.

The Middle Ages

After Greece and Rome had furnished wonderful educational examples to the world, with teachers whose principles and practices had blazed the way for intellectual, physical and moral advancement, it is one of the marvels of history that, instead of this period being an improvement upon that of antiquity in these respects, we should witness an age of intellectual and moral darkness that extends over nearly seven hundred years.

It is one of those strange coincidences of history to find that, while Greek and Roman literature continues to impress itself upon our own age, it had little effect upon the age that immediately followed the one that was so fruitful in pedagogical lore.

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The Middle Ages produced no great educators, no profound philosophers, and no systems of education in any respect comparable to that of antiquity.

However, a few men in this age stand out somewhat more prominently than others, and it is with the sayings and doings of these that we have to deal.

The distinguished names of Pythagoras and Lycurgus as educators, the philosophy and great examples of Socrates, Plato and Aristotle which had aroused the Greeks, and made them masters in the domain of thought, the practical ideas of education as held by Gallus, Quintillian and Cicero, among the Romans, and which had contributed so much to the glory of the Latin race, seemed powerless to bring about beneficial results during the Middle Ages.

During this age, too, the new doctrine of Christianity, as heralded by the lowly Nazarene, the world's greatest teacher, had its beginning, and began its sway over the minds and the con-

sciences of mankind. There was little in this new doctrine that taught man to sympathize with the philosophy of antiquity. Christianity opposed all external distinctions among men, and sought perfection in the character of the individual, rather than in the dignity of the state, or in the exultation of any dogma, secular or religious.

Few understood the new religion, which was at variance with the tenets of the past; many approved the new doctrine from policy, and saw only personal advantage in its teachings; others, overawed by an idealism that they could not comprehend, sought solace in self-abnegation and indulged in contempt for real life.

Selfishness, ignorance and fanaticism itself robbed Christianity of its humanizing influence and essential principles, and permitted it to drift into a specific kind of education—the production of mere followers and believers in Christianity.

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Nevertheless, it is a fact that Greek and Roman learning was not wholly extinguished and did not expire during this period of enfeebled pedagogical history.

The New Testament was written in Greek, the *Corpus Civilis* of the Roman Empire also survived, and the works of the great writers of antiquity were preserved in manuscript.

If the study of these masterpieces of literature were held in abeyance during the Middle Ages, it was only to break out afresh in Europe, as we shall see, during the revival of letters, which was to illumine the minds of men in all subsequent generations.

But the so-called "dark ages" were not wholly so. There were schools in the towns, in the castles, and in the monasteries. Two important educational movements took place in Europe during these ages:

- (1) That of the time of Charlemagne.
- (2) That of the scholasticism of the twelfth century.

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The one especially prominent educational personage of the Middle Ages was Charlemagne, who sought in the establishment of the Palatine school, through the direct efforts of Alcuin, a distinguished teacher, an alliance between classical literature and Christianity. The lack of such an alliance was probably the cause of much of the intellectual feebleness and the bigoted ignorance of this age.

Many of the early fathers of the Church had little sympathy with what they regarded as the pagan philosophy and agnostic teachings of the previous ages.

To be an ignorant Christian at this time was of far more importance than to be a wise philosopher. Zeal for the Church was the ultimate end of all human endeavor in the minds of the monks and those who controlled the teaching of that age.

While the Catholic Church is held responsible for this condition of education in the Middle Ages, we do not by any means hold the Protes-

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tant Church as being blameless for many of the educational faults, foibles and shortcomings peculiar to this period of history.

Charlemagne not only sought instruction for himself, but also endeavored to diffuse instruction among the clergy and nobles of his time.

It was his desire to exercise authority over a civilized rather than over a barbarous people. He sought the basis of a political unity founded upon a religion which should be the outgrowth of a system of well-defined instruction.

He did not hesitate to rebuke the nobles, barons and clergy, of his day, for their lack of interest in education, and his constant aim seemed to be to infuse into them a love of learning rather than have them rely upon their birth alone to maintain their social rank.

His efforts along educational lines for the most part proved ineffectual, and, after his era, a new decadence ensued.

The young barons, wrapped up in the intense selfishness of their own self-sufficiency,

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and reveling in indolence and ignorance, caused Charlemagne to exclaim one day as he entered school, "Do you count upon your birth, and do you feel a pride in it? Take notice that you shall have neither government nor bishoprics if you are not better instructed than others."

The clergy were not responsive to the appeals and the efforts of this educational emperor to better the intellectual and moral condition of his times.

In 817 the council of Aix-la-Chapelle refused to receive any more day pupils into the conventional schools upon the ground that too large a number of pupils would seriously effect the discipline of the monasteries.

This general indifference to the educational needs of the times manifested itself in many ways during the entire Middle Ages.

The emperors who succeeded Charlemagne were not in sympathy with his ideas upon education, and sought to base their power upon

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their own despotic authority rather than to rely upon the intellectual progress of their subjects.

It is said that Louis the Pious and Charles the Bold constructed more castles in their day than schools.

In speaking of the scholasticism of the Middle Ages, Reinhart says, "Scholasticism is a form of learning and teaching which held more or less sway from the ninth to the fifteenth centuries, reaching the climax of its influence with Abelard in the twelfth century.

"Its professed design was to illustrate and to defend Christian doctrine on the principles of the deductive logic of Aristotle. The result was an immense development of the power of subtile reasoning; the invigoration of the human mind in the line of disputation and logic. The age had no physical sciences, no history, nor ethics. Its education and culture was, therefore, one-sided and imperfect."

The best and most representative teachers of this age were Thomas Aquinas, the author of

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a work on teaching called *De Magistro*, and a master of the deductive method of Aristotle as it applied to theology; and Abelard, professor of the University of Paris, who stands for independence in theological thought and for originality in methods of instruction.

The seven liberal arts constituted what may be called the course of study of the Middle Ages, and was given in the conventional schools, and later in the universities. They were distributed into two courses of study called the trivium and the quadrivium.

In the trivium were taught grammar, logic and rhetoric, and in the quadrivium we find music, arithmetic, geometry and astronomy.

This course of study, as we see, consisted of abstract and formal studies, which were peculiar to this age, and there were embraced in it no real nature studies of a concrete kind. The teaching of dogmas was regarded as of more importance than the training of the intellect.

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Teachers read and recited their lectures, and the pupils were required to learn them by heart.

Pupils were distrusted, the discipline was harsh, and for securing obedience, corporal punishments were used and abused. In speaking of the difference between the use of the rod in the fourteenth and fifteenth centuries, an historian says: "There is no other difference except that the rods in the fifteenth century are twice as long as those in the fourteenth."

But the Middle Ages must forever be regarded as a period of intellectual stagnation and moral darkness.

The few virtues of obedience and consecration to the dogmas inculcated by the ecclesiastics and by men of noble rank were negative rather than positive ones; instruction abounded in "verbal husks," which induced a species of mechanical reasoning and, in the words of another, "made of the intelligence a prisoner of the formal syllogism."

The Church itself seemed to be absolute in

educational affairs and determined the limit of thought, action, and belief for prince as well as for pauper.

This age is characterized by the dominance of religious conceptions; by an alliance between church and state; by the spirit of free and independent inquiry being stifled in the arbitrary and dogmatic teaching of the Scriptures; by harshness in discipline; by rudeness in matters of deportment and polite manners, and by a contempt for the common amenities of life by man toward his fellow.

The pedagogy of the Middle Ages abounded in no lofty, unattainable ideals, which alone can cause true intellectual and moral growth among individuals and nations.

The concrete ideas, for which the common mind struggles, were soon found by faint effort, and afforded ample satisfaction to the superficial and the indifferent of that day, and were, in my judgment, the chief cause of the intellectual decay and the pedagogical stagnation of the Middle Ages.

CHAPTER IV.

The Renaissance

The fruitful store of Greek and Roman literature which had lain dormant for seven hundred years, covering the entire period of the Middle Ages, was only to break out during the "revival of letters" with an effulgence that was destined to fill all Europe with its glory and thus to effect the intellectual progress of all succeeding generations.

The spirit of Christianity, which had been greatly retarded by the disposition of the early fathers of the Church to confound ignorance with holiness, and also by a scholasticism as well as a monasticism, which absolutely seemed to stifle all attempts at true reforms in education, is now beginning to blend with the classical literature of antiquity; freedom of individ-

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ual thought and action, under this combined and uplifting influence, is beginning to make itself felt for the first time in the world's history; philosophy and science are to be given a place in men's thoughts as friends and not enemies of Christianity; the revival of letters in the sixteenth century is to unite what is best in all former systems of pedagogy with what is most promising and most progressive in new ideas and under new methods.

The old, a victim of its own supineness, and condemned by the infallible test of time, must give place to the advancing thought of an age which was to put Christianity to the test of scientific investigation and philosophic inquiry.

The fathers of the early Church, who, during all these years, had hugged the delusive phantom to their bosoms that intellectual growth was fatal to the new doctrine of Christianity, and had chiefly, on this account, permitted the Christian religion to drift into mechanical roots and grooves, were now to pass away,

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and the iconoclasts, the reformers, and the philosophers were to drive the zealots and the dreamers from the field of thought.

The intellectual world stood aghast as it witnessed this wonderful transition of bidding adieu to the old and extending a welcome to the new dispensation of letters.

For the first time the individual, freed from a hide-bound monasticism, which for centuries had held him a veritable prisoner in its relentless grasp, takes delight in his unaccustomed intellectual and moral freedom, and begins to investigate, to grow, and to accomplish.

The dawn of the new era is seen in what is called humanism, which is a study of the ancient classics—the best that has been handed down to us from Grecian and Roman civilization—instead of the barbarous Latin writers of the Middle Ages.

Groote founds a school at Deventer in northern Holland, where his pupils are taught the

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Bible, Horace, Virgil, Plutarch, Heroditus, Thucydides, Cicero, Plato and Aristotle.

The teachers of this celebrated school were pious men and eminent scholars, and if they had done nothing more than to have produced Erasmus, who was the finest product of humanism and the editor of the first printed Greek New Testament, being the contemporary and associate of the reformers of the sixteenth century, and to have given us Thomas a Kempis' "Imitation of Christ," a book of remarkable spiritual and intellectual power, this alone should cause them to live forever enshrined in the memory and in the hearts of mankind.

In addition to the Greek New Testament Erasmus wrote "Praise of Folly," a fine satire in condemnation of the follies of the school men of his day.

In his "Order of Studies" he gives principles of teaching in literature and grammar, and in methods of cultivating the memory. He also

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avored the education of women and believed in affording them equal opportunities with men.

He urged family training for the young, instruction in manners and morals, and politeness in demeanor.

Ramus, a professor in the University of Paris, denounced the logic of Aristotle and said that the science of reasoning should be the servant and not the master of the minds of men. "They have no leisure for the orators; they have no taste for the poets; all their business is to clamor about "terms." He thus saw very early the necessity for such a method of inductive reasoning as Bacon gave to mankind.

In Montaigne's work, entitled "Of the Education of Children," are to be found many excellent ideas upon education.

He holds with Plato that education extends to the end of life; that the mind is to be developed according to its natural bent and not according to ideas formed in advance by the teacher.

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He deplores the lack of the training of the judgment, and criticises the overtaxing of the memory of children. He held the idea of female education in contempt, a sentiment which was so prevalent during antiquity and the Middle Ages.

In the sixteenth century, however, there appeared in the educational world some of the brightest minds and greatest educators of which Europe could boast. This century was to feel the influence of a Bacon, a Comenius, a Melancthon, a Luther, a Sturm, an Ascham and a Ratich, the Jesuits, with a host of "lesser lights," who were destined to revolutionize the pedagogical world and cover the entire earth with their glory. It is doubtful if so few names, in any previous age of the world's history, have exerted such a potent influence in the field of thought, in the republic of letters, as have the leaders of intellectual progress in this century.

By one stroke of his invincible logic the author of the *Novum Organum* displaced the

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deductive system of Aristotle, which had held in check for centuries correct methods of scientific investigation. At his touch, as if by magic, ancient and sluggish systems of reasoning vanished, and those who had hitherto seen through an intellectual glass darkly began to see the truths of nature, in the light of inductive logic, revealed face to face.

Lord Bacon, who was born in London in 1561, was not a practical teacher, but a great educator and a profound philosopher.

Wedded to no preconceived opinions upon logic, and being out of joint with the deductive system of Aristotle, and his school of philosophers, which had held the world in its despotic, intellectual grasp for centuries, Bacon rejected all that was servile and traditional in the systems of reasoning of previous ages, and insisted upon independent and individual investigation of the truths of nature in concrete form. He believed that the only correct method of study

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consisted in observation, in experiment, and in experience.

His method has been called the method of induction, as distinguished from Aristotle's method of deduction.

Bacon's system of reasoning has exercised tremendous influence upon intellectual culture and scientific investigation since his day.

Although morally weak, as a public official, occupying as he did some of the most prominent positions of honor and trust under the government of England, yet, in view of his great intellectual worth to the human race, we are inclined to forgive the moral weakness of the doer in praise of the thing done.

One of the greatest teachers of this century, and one who deserves front rank as such in any age and in any clime, was John Amos Comenius, who was born at Comnia in Moravia in 1592. Probably more than in case of any other famous teacher this individual best illustrates

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the beneficial effects of Bacon's philosophy upon applied pedagogy.

We know little of the early history of Comenius except that he was a student of the University of Herborn at Nassau, where he studied theology. Afterwards he became rector of a school in his native country and pastor of the Bohemian Brothers' parish.

Being banished in 1624 from his realms by Fredinand II., Comenius fled to Lissa in Poland, where he soon became a member of the faculty of the academy.

At Lissa he completed his "Key to the Study of Languages," which first made him famous. This was the first of his didactic works of importance. It was received in 1631 with so much favor that it was soon translated into twelve European and seven Asiatic languages.

In 1641 the English Parliament extended to him a call to reform the English schools, but civil war prevented him from performing this task, and he accepted a similar call in 1642 from

Sweden, where he was more successful. In 1650 he accepted the call of a Hungarian prince to assist in the reorganization of schools.

During his stay in this country he gave to the world his "*Orbis Pictus*," which means the visible world, and which contains the pictures and names of all the principal things in the world, and the principal occupations of man. This book exerted wonderful influence upon the schools of his day in diffusing correct educational views among the people.

The other important works of Comenius are the "*Didactica Magna*" (the great didactic) and his "*Janua Linguarum Reserata*" (the gate of tongues unlocked).

In the "*Janua*" was presented a new method of acquiring languages more especially suited to the intelligence of the young.

In the "*Didactica Magna*," written in 1630, Comenius sets forth his theories and principles of teaching and gives his views on the practical organization of schools.

While this noted pedagogue is said to have written twenty works and to have taught in twenty schools, yet the three works spoken of are the chief ones that have made him famous among the world's great educators.

We are especially indebted to him, however, for the four kinds of schools into which the general educational system is now divided viz. (1) Infant schools and kindergartens; (2) primary schools; (3) high schools and academies; (4) colleges and universities.

Comenius may be justly regarded as the world's first great psychological teacher, as Pestolozzi is the second. He was a philosopher, a thinker, and a practical teacher. Amid untold difficulties he devoted his life to improvements in universal instruction, and of him it can be well said that if "Bacon proposed a new method for the acquisition of knowledge by the race, so Comenius laid a new procedure for the acquisition of knowledge in school. What Bacon was

to the method of science, Comenius was to the method of instruction."

Melancthon, who was styled the "preceptor of Germany," was great both as a writer and as a teacher. He was a friend of Luther and fully sympathized with the efforts of this great ecclesiastical and educational reformer. The lectures of Melancthon at Wittenburg are said to have been sometimes attended by two thousand listeners.

Martin Luther was the central figure of the great religious and educational reformation of the sixteenth century. He was probably the first man to conceive and to advance the idea of universal education.

In a special document addressed to the public authorities of Germany he urges the necessity of a common school system for the good of both religion and the state.

"The Bible, with the right of private interpretation;" was his watchword, and he had the foresight to see that in the education of the

masses was the surest means of inaugurating the religious reforms that he sought to accomplish.

In presenting the mere view of secular education he uses the following strong, pointed terms: "Were there neither soul, heaven nor hell it would still be necessary to have schools for the sake of affairs here below, as the history of the Greeks and the Romans plainly teaches. The world has need of educated men and women to the end that the men may govern the country properly and that the women may properly bring up their children, care for their domestics and direct the affairs of their households."

He not only urged the necessity for public schools supported by the state for all the children, but also showed the importance of having trained teachers prepared to direct them.

No individual, during this century, exerted a more far-reaching and wholesome influence

in favor of popular education, both secular and religious, than did Martin Luther.

John Sturm, another "preceptor of Germany," is noted as the teacher who organized classical literature and determined the form of the instruction which is now given in the schools and colleges of Europe and America.

On account of his profound interest in the study of the humanities he gathered a thousand students at his school at Strasburg, to which he gave the name of "New Athens."

Roger Ascham, the instructor of Queen Elizabeth and the author of the "Scholemaster," was also a noted teacher of this century. In his "Scholemaster" he urges and strongly advocates what is called the double translation in the teaching of languages. As a method for advanced students it is regarded as excellent, but as a method for beginners it is thought to lead to unintelligent and unnecessary memorizing.

In 1610 we find Ratich traveling over Europe telling of his wonderful discovery whereby

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one could learn Hebrew, Greek and Latin in six months. While the pretensions of this German reformer were extravagant, yet many writers upon pedagogy agree that there is a grain of truth in his ideas which only needs to be seen and to be applied under proper limitations.

In the light of pedagogical history it is interesting to see the part that the schools of the Jesuits, which originated in the middle of the sixteenth century, played in the educational affairs of this age.

It is said that from these schools have gone forth some of the greatest scholars and geniuses of Europe, and if the instructors of these early schools left us no theories and lasting principles of which we are proud, yet they were practical teachers and first-class organizers who had received a systematic training which had prepared them for their work.

In these schools were taught Greek, Latin, rhetoric, poetry, music and history. The teach-

ing, which was oral, was given in the form of lectures; the following day the pupil repeated the substance of the lecture; written exercises and translations were required daily; the advanced pupils recited their lessons to the master, and then, in his presence, the pupils in the lower grades recited to the advanced pupils.

Much of what is best in our own methods of teaching, still in vogue in many of our best schools, was borrowed from the Jesuits.

Reinhart speaks thus of these Jesuit schools: "The Jesuits fostered in great degree the spirit of emulation and rivalry. Voluntary associations for study and for disputation were encouraged. In the lower grades the boys were arranged in pairs, each boy having as companion a rival, who should push him on, trip him if necessary and thus spur him forward. Prizes and honors were offered for the best work, while the indolent were scourged by the weekly publication of offenses by the crier, and by the

fear of being tried by their classmates in the capacity of judges and magistrates. One of the maxims of the Jesuits was 'Repetition is the mother of learning.' Before beginning any lesson, that of the preceding day was repeated; before ending the lesson, that which had just been acquired was summed up and repeated. At the end of every year was an examination, for the form of which the boys had been prepared. It was conducted by outside authorities, the master being present and permitted to make suggestions, but not to examine. The results of the examination, united with the record for the past year, made up the standing of the pupil."

It will be seen, then, that the Jesuit schools were well managed and manned by experienced and practical teachers, who did a great deal to promote system and to maintain good discipline in school work. For hundreds of years the Jesuits maintained their supremacy as educators in Europe.

They were opposed in France, however, by

the schools of Port Royal, which were established in 1643 a few miles south of Paris, and were taught by Pascal, Arnauld, Nicole, Lancelot and Madame Arnauld.

The logic and grammar of the Port Royal schools became famous the world over, and they deservedly occupy front rank to-day in the annals of French education.

It is said that Port Royal teachers "Made an advance in the comprehension of education. They rejected the artificial, the verbal, that which was purely formal. In their view education was the training of the judgment and the affections."

Browning says: "The discipline of Port Royal was not at all severe and was maintained by the self-sacrifice of those who conducted it. The charge given to them by the master was 'Speak little, bear much, pray more.'"

The jealousy of these schools aroused by the Society of Jesuits caused the royal power to be invoked against them. Their instructors were

mercilessly persecuted, their schools closed and their buildings burned.

Those who bade fair to become the most potent factors in the educational affairs of this century were literally swept from the face of the earth by a religious jealousy and a factional strife which were most disastrous in results to the educational interest of this century.

It is the consensus of intelligent opinion that modern education begins with the Renaissance.

The educational methods that are beginning to be put forth in this age are to be perfected later; the correct theories of education, which are held in embryo, are to be practiced gradually and to be fully accepted in the following ages.

From this time forward the essential principles of education are to afford a common ground for concerted action among teachers.

The system of education of the Middle Ages, severe and repressive in its discipline, with its

narrow training of the mental and moral faculties, is to give place to a scheme of education broader and more liberal in character.

Attention is directed for the first time to the importance of the hygiene of the body and to physical exercises in school economy; intelligence, heretofore the prisoner of logic and environment, is to become freed from the restraints of the past; man's moral nature is to be given a broader scope for its growth and activity; studies of nature are henceforth to be substituted for those which were bounded merely in "verbal husks," and meant little to the average mind; in other words, those psychological principles that were to lead to man's complete and harmonious development along proper intellectual, moral and physical lines originated in this period to find the fruition of its hopes, and to attain its ultimatum, so to speak, in subsequent centuries.

The Protestant Reformation, the art of printing, the blending of classical forms of lit-

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erature with Christian theology, the number of distinguished teachers, with their correct ideas of pedagogy, that abounded during the Renaissance, all these contributed to the wonderful results that we witness to-day in educational growth, both in Europe and America.

CHAPTER V.

Modern Times—Education in Europe

Under the caption of “Modern Times” the growth of education in Europe, beginning with the eighteenth century to the present time, and also the progress of education in America from Colonial times to the present, will be briefly discussed.

There are so many great teachers, educators, and thinkers, who have either taught or written upon educational subjects in Europe, during the period designated as modern times, that any division of the subject, even for the purpose of treating it systematically, must necessarily be regarded as arbitrary and liable also to the criticism that, in selecting a few names, however distinguished and worthy of mention, one is guilty of making invidious distinctions.

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In an age abounding in such a number of great pedagogues, and with systems that have been the means of causing such a wonderful progress in education, it is very difficult to select a few names from among the many and then attempt to give a history of pedagogy that will be in any degree comprehensive. But to select all the teachers and writers who have made this period forever illustrious, in the field of educational thought and action, would make this volume entirely too large, and, therefore, the author simply selects those few names, and will allude to those systems only that he shall regard as having exercised the most influence upon this age.

No previous age in the world's history has been so prolific in great educators, with systems of education so comprehensive and far-reaching in its effects, upon the minds of men, as we shall witness in Europe during modern times.

All that was best from the growth of edu-

cation during the period of the Renaissance, whether religious or secular in character, whether a product of the Reformation or an outgrowth of the Jesuit schools, seem to have been reserved for this one period of pedagogical history. Many of the brightest minds of any age, with the best systems of education extant, are to pass in review before us.

The common people, the English masses, who, since the invasion of Gaul by Julius Caesar and the battle of Hastings, which two events had much to do in welding and blending various dialects into the richest and most flexible language known to man, having thrown off the yoke of a galling Jesuitical and ecclesiastical system, were ready for the freedom of thought and action which the Reformation and the revival of letters had ushered in with so much splendor.

Reforms in church and state, under great leaders, religious and educational, which are to be immense in influence, far-reaching in

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character, and beneficial in results, are characteristic of this period of pedagogical history.

As the seventeenth century had produced Comenius, the first great reformer in education, so the eighteenth century was to produce Pestalozzi, the second great educational reformer.

In this century, too, German pedagogy was to rid itself of the shackles of the past and become for the first time an active, living force.

France also overthrows the traditions of its past, expels the Jesuits, and joins the ranks of modern progress in educational affairs.

In this century, also, is published Rousseau's *Emile*, which had wonderful influence upon the great educator Pestalozzi, and which has influenced all subsequent events in the educational world.

Without doubt Pestalozzi was a beneficiary of the writings of many of the greatest educators of the seventeenth century. He had read the writings of Locke to advantage, was familiar with the teachings of Montaigne, and was

probably not unacquainted with the schools of Port Royal. In civil affairs Europe was at peace; ample time was afforded for educational thought and growth.

Kant was great as a philosopher and thinker, and Voltaire equally as great as a skeptic and a critic.

In 1762 the *Emile* was first published; was soon translated into almost every European language, and it was generally read by the thinking men of that age. It was, in its day, regarded as containing something of a new "kind of gospel" and was said to be "perhaps the most influential educational book ever written."

We must remember that the book was written previous to the French Revolution, when the minds of men were unsettled and intensely speculative, and when the world abounded in theorists, idealists, and dreamers.

The book met with the most violent opposition. The Archbishop of Paris condemned it

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as being opposed to Christianity, and as encouraging the spirit of revolt and insubordination against the existing order of things.

Rousseau was compelled to flee to Paris, and while his book was consigned to the flames, the good in it, that which was destined to live forever in the hearts and minds of men, found a lodging place first in the hearts and minds of Pestalozzi and Froebel.

The author of the *Emile* was born in Geneva, Switzerland, and, being of a roving and unsettled disposition, after several years of aimless effort and hopeless wanderings, finally settled at Lyons, where he was a tutor for three years. Afterwards, with the help of his friends, he maintained himself at Paris, for several years, by his musical ability and literary labor. Most of his life, however, was passed in adversity. As a man he was unduly sensitive and led an immoral life. These unfortunate traits of character cast a shadow over Rousseau, who

was one of the most brilliant of French prose writers, with a style of charming beauty.

His *Emile* is not a treatise upon education, but rather a romance in which he takes occasion to give his ideas upon education.

Emile is not a real but an imaginary child, who has no parents, is not reared in a family, but is brought up by a preceptor in the country, far removed from the influence of society.

Of the five books into which this work is divided the first book treats of the needs of a new-born child and of the duties of mothers in rearing their children. The second book treats of the education of a child from six to twelve, and the third, of the training of a child from twelve to fifteen.

The moral education of a youth from fifteen to twenty is treated of in the fourth book, and the education of woman is treated of in the fifth book.

The doctrine contained in the first two books is that the character of teaching in infancy

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should be negative rather than positive. That infants should be separated from and shielded from the contaminating influences so prevalent in society.

That nature should be the real teacher of the child from birth to twelve years of age.

In his third book Rousseau dwells upon the importance of teaching things rather than their mere signs, which are often expressed in meaningless words, and urges the prime importance of keeping the student free from fatal errors.

From the third book of *Emile* it is said that the great Pestalozzi derived many of those ideas that have made his name illustrious among the world's great teachers, just as Rousseau had gotten much of his inspiration from reading *Robinson Crusoe*.

In considering the influence of the *Emile* upon pedagogy in Europe, it would be well for the reader to remember that this book was published in 1762, before the expulsion of the Jesuits and before the events of the French

Revolution; and it is, therefore, to be judged by educational conditions existing at the time rather than in the light of methods now in vogue. The book is best understood by reading it as a whole, and is designed to correct the errors existing in the mind of Rousseau. We must be willing to pardon his errors and overlook his fanciful notions on account of the grand truths and sublime thoughts contained in the work at every step in its reading.

The wonderful influence exerted by the *Emile* can best be seen in the fact that, twenty-five years after its publication, there appeared, in the French language, twice as many books upon education as had been known during the first sixty years of the century.

His work did much to give inspiration and to stimulate the minds of educational thinkers, for more than a hundred years subsequent to the time of its first publication, and the book will forever be regarded as being more valuable for the educational current that it set in

motion than because of the intrinsic merit of its pedagogical instruction.

What Comenius, the first great reformer of education, was to the age of the Renaissance, Pestalozzi, the second great reformer of education, was to the education of Europe in the eighteenth century.

A splendid comparison of these two greatest educators that the world has ever known is best given in the words of Reinhart:

“Comenius, the first great reformer of education, translated in the seventeenth century the inductive philosophy of Bacon into the precepts of a new education. Pestalozzi, illustrating in his life all the apparent failures which characterized that of Comenius, introduces into educational history a spirit and method which are potent even to-day. We are now living in the spirit of Pestalozzi. The ideas which he set forth are now, through pain and struggle, endeavoring to get themselves realized.”

Pestalozzi must ever be regarded as the world's greatest educational iconoclast. The educational idol which had been set up in the study of the Humanites—a blending of ancient literature with the ideas contained in the Reformation and the revival of letters—was shattered by the touch of this remarkable genius, and the study of the sciences, as the agencies of nature, was regarded by him as the most desirable thing to be sought. He also taught that an education could be obtained aside from the study of mere books.

Pestalozzi believed firmly in the idea that every child had a right to the full development of all his intellectual powers, and that this should be given by parents to their children as an inherent right. In this broad and comprehensive idea he laid the foundation for the doctrine of universal education now practiced, without exception, in all civilized and Christian countries.

His one aim seemed to be the education of

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the masses, as opposed to the custom of restricting education to the rich and the favored few, which was so prevalent in his day, and which was sanctioned by such educators as Basedow and others.

It should encourage every ambitious youth to know that Pestalozzi enjoyed very few early educational advantages. He lost his father at six years of age, and received such a training as his mother alone could give him. His own condition caused him to have a profound sympathy for the poor, and this trait of his character is plainly shown in his devotion to systems of instruction that embraced in its scheme the poor as well as the rich.

It is said that Rousseau's *Emile* exerted a wonderful influence upon him and was, perhaps, the turning point in his life for an educational career. This benefactor of mankind was born at Zurich, Switzerland, in 1746, and died in 1827.

He became a student in the college at Zurich

when fourteen years of age. The character of his instructors at Zurich may be learned from the following words of his biographer: "So great was the influence of these professors on these pupils that the latter came to despise wealth, luxury, material comfort, and care for nothing but the pleasure of the mind and soul, and the unceasing pursuit of justice and truth."

Before he entered upon his life work as an educator he seems to have entered and tried other professions and occupations.

He entered the ministry, preached one sermon, and gave that up. He afterwards studied law, but abandoned that. Then for ten years he followed the occupation of an agriculturist, and, after squandering the entire fortune of his beautiful and devoted wife, this experiment also ended in a disastrous failure.

In 1775 he established a school at Neuhof, in his own house, for the education of poor children; but, being a poor manager in financial matters, this attempt soon failed.

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It is said that after this failure at Neuhof, for eighteen years, the great soul of Pestalozzi was shrouded in despondency and gloom. But if so, this great reformer was subjected to this crucible of suffering only to be purified, as by fire, for a greater and nobler work, which he was to accomplish, later in his career, as a philanthropist and as an educator.

These eighteen years of misfortune, sorrow, and suffering only served to teach him valuable lessons in human sympathy, and all the better prepared him for the work that God designed that he should accomplish for mankind. By suffering he learned to sympathize with those who suffer. His own words best tell his feelings at this time: "Never was I more profoundly convinced of the fundamental truths upon which I had based my undertaking than when I saw that I had failed."

These words of Pestalozzi deserve to rank among the wise sayings of great men and should serve as an inspiration to young men

who begin life with nothing but rugged physical strength, a lofty purpose, and an unconquerable ambition. Nor did this great Swiss reformer give up in despair after his failure at Neuhof, for the orphan asylum at Stanz, the primary schools at Berthoud, the institute at Berthoud and the institute at Yverdun, all these attest his worth to the world as a great teacher and a superb humanitarian.

Among the writings of Pestalozzi may be mentioned the "Evening Hour of a Hermit," his first educational work, which was published in 1780, composed principally of maxims upon education and giving the theory of the author upon education. In the following year he published "Leonard and Gertrude," which is a picture of village life in Switzerland. This work, being in the style of a pleasing story, soon became very popular, was extensively read, and was followed by a second, third and fourth volume, in which were plainly set forth his ideas for educational reformation.

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Other educational works of Pestalozzi were "Christopher and Alice," "Figures to My A, B, C Book," "Researches into the Course of Nature in the Development of the Human Race." But none of these publications had such a marked effect upon the thinking minds of Europe as did "Leonard and Gertrude" and "How Gertrude Teaches Her Children."

It is impossible to estimate the value to the world of the life and character of such a man as Pestalozzi. Although he died with apparent failure staring him in the face, with the cherished plans of a lifetime thwarted, yet, from the institute at Yverdon he sent out many celebrated teachers, who were imbued with the proper spirit, and through these, his great pedagogical teachings secured a foothold in the world of thought.

The very essence and spirit of what is best in our educational systems of to-day, whether in Europe or America, we have derived from Pestalozzi's teaching, and on this account espe-

cially, he will be held forever in grateful remembrance by the masses of thinking men and women of all countries and of all climes.

In considering the great improvements in systems of education and methods of teaching in Europe, in the nineteenth century, one may well be amazed at the wonderful advancement that all the nations of the earth have made in all respects. We seem now to be the rightful educational legatees of all the past centuries. We appear to be the fortunate heirs to all that is best in the pedagogical history and the didactic experience of the past. In our day, we see removed almost all the obstacles and difficulties to educational progress which beset the pathway of Comenius, Pestalozzi, and other great educational reformers; and what seems best and most useful in their theories are now being put into practice without let or hindrance everywhere. To-day all the nations of the earth, worthy of the name, have national systems of education which include, in their scholastic benefits and

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educational advantages, the poor and rich alike without regard to sex, religion, politics or race.

What a growth in educational scope through the centuries from the time of the Greeks and the Romans, when education was restricted to the higher classes and denied to slaves! What wonderful progress in pedagogical growth since the Middle Ages, when monasticism and ecclesiastical authority absolutely controlled educational affairs!

During this century we see that the physical sciences are given more prominence in our courses of study; that Latin and Greek are no longer given the first place in a liberal course of instruction; that the scope of educational investigation has immensely broadened; that the age has drifted into special professional and technical forms of education wholly unknown to the pedagogues of previous centuries.

No account of this wonderful age in educational growth and investigation would be complete, however, without a mention of the name

of Froebel, who stands out prominently as the one individual, more than any other, who has most clearly and distinctly impressed his ideas upon this century.

Born in Thuringia in 1782, he was deprived of the influence of a mother's training and love, at an early age, and was educated by his father and his uncle, both of whom were village pastors.

From his earliest years he exhibited splendid traits of character, and remarkable mental power. He was an idealist and showed a strong tendency toward a deep religious sentiment.

The founder of kindergartens was an associate of Pestalozzi in the school at Yverdun, Switzerland. In the school that he established at Keilhan, for fifteen years, it is said that he "based instruction on the principle of cultivating the self-activity of the pupil by connecting manual labor with every study." In keeping with this doctrine kindergartens were established in different parts of Germany

between 1840 and 1850, and the training of the young children began.

As a teacher Froebel was a master of both the science and the art of teaching. He combined the theory and the practice of teaching in his own person in a wonderful degree. Although he was a man of one idea, for the most part, and was awkward in appearance, yet he was most impressive and brilliant as a teacher; he was a Christian rather than a sectarian, and exercised a far-reaching influence upon the pedagogical thought of his times.

The object of the kindergarten is best stated by him in his own words: "To take the oversight of children before they are ready for school life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to employ the awakening mind; to make them thoughtfully acquainted with the world of nature and of man; to guide their heart and soul in the right direction, and

to lead them to the Origin of Life and to union with Him."

We doubt whether any other educator, either ancient or modern, ever expressed more sublime sentiments in so few and so simple words. We can readily see that the inspiration that could give birth to such thoughts as these is more akin to the Sermon on the Mount than to any reasoning of the ancient philosophers, however learned and profound.

In these words Froebel shows that he is to be the one great friend of children throughout all subsequent ages. He shows that he understands their natures and is to be the one to apply those principles of training peculiarly adapted to them.

He gives some excellent psychological principles that we should remember and practice, viz.:

1. That knowledge and activity are closely related.
2. That the child's spontaneous activity is

the force that sets the mechanism of the senses in movement.

3. That perception includes the employment not only of the eye but of the hand.

4. That a nice perception of form is only gained in connection with the devices of manual reproduction.

These kindergarten principles, so pointedly stated, are now recognized almost everywhere as being fundamental in the education of children.

While Froebel is the greatest educator of the nineteenth century in Europe, judged by any standard and compared to any other great pedagogue of this age, yet there are others who are worthy of mention, and who have done much to help spread the influence of correct principles of teaching among the masses.

It was Diesterweg, one of the celebrated German teachers, who gave utterance to the great educational truth that the aim of educa-

tion is "self-activity in the service of the true, the beautiful and the good."

He has given us "Catechism of Methods of Teaching," "School Discipline and Plans of Instruction," "Institutional and Speaking Exercises." These educational publications are sufficiently meritorious to cause the author to take high rank among professional teachers for all time to come.

Rosenkranz, in his "Philosophy of Education," endeavors to reduce to a system of philosophy the many great educational truths set forth by Ratich, Comenius, Rousseau and Pestalozzi, as well as the truths that were contained in the current systems that they attacked. This work is of inestimable value in presenting truths in such form as to be comprehensive to all who seek true pedagogical knowledge.

Jacotot, in his "Universal Method," has also given us some splendid ideas upon the teaching of language. The main idea contained in the treatise is "that a single fact thoroughly

known by careful observation and repeated reflection becomes the key to the acquisition of all other facts."

Jactotot believed that the pupil must learn something thoroughly, and with this known fact as a basis, he must proceed to acquire knowledge of kindred facts. He laid down four rules for carrying out his principles that we would do well to remember: (1) Learn; (2) repeat; (3) reflect; (4) verify.

Dr. Thomas Arnold, master of the school at Rugby, was one of the greatest teachers that England has ever produced.

Thomas Hughes, author of "Tom Brown at Rugby," and Dean Stanley, author of the "History of the Jewish Church" and "The Life of Dr. Arnold," were pupils of this celebrated educator. His whole idea upon education can be summed up in the fact that he believed in arousing the self-activity of each individual. He stimulated the individual by a series of ingenious questions, by means of which the pupil

was aroused, and sought knowledge for himself without depending upon his teacher to give him any information that he could obtain for himself.

As a logician and philosophic teacher few men have surpassed Sir William Hamilton, who was for many years professor of moral philosophy at the University of Edinburgh. He believed firmly in the doctrine of the importance of self-activity in educational methods. It is upon his lectures in logic, mainly, that his reputation as a scholar and educator rests. The following familiar quotation in regard to reading was given by him: "Some books are, therefore, to be only dipped into; others are to be run over rapidly, and others to be studied long and sedulously."

His "Discussions in Philosophy and Literature" embrace papers upon education of the highest value and importance to advanced students. He agrees with a great many other prominent pedagogues in holding that mathe-

matics tends "to cultivate a smaller number of the faculties in a more partial and feeble manner" than other studies. He sustained his position upon this question by giving cogent reasons, which the leading educators of our day now almost regard as truisms, and which seem to have put this question forever beyond further dispute.

"Lectures on the Science and Art of Education," by Joseph Payne, professor of education in the College of Preceptors at London, is a book remarkable for the presentation of accurate views upon the art of teaching.

He held, in common with many other educators, that the office of the teacher is not "to transmit knowledge from teacher to pupil, but to direct it properly and to stimulate the pupil judiciously while he educates himself. The importance of this philosophy of teaching is now almost universally recognized and practiced by all teachers, who understand the mental devel-

opment of the child, as it is revealed to us by the profound science of psychology.

He has given us also lectures upon "True Foundation of Science Teaching," "Pestalozzi" and "The Curriculum of Modern Education."

Perhaps no other philosopher and scientist, in this century, has exerted more influence upon educational thought than has Herbert Spencer. In his "Education; Intellectual, Moral and Physical" he gives his views upon evolution as the controlling method in nature. His ideas are the result of his investigations, discoveries and conclusions in science.

In his treatise upon intellectual education he protests against the misuse of books as instruments in education. He regards books, properly, as being means and not ends in the acquisition of power, knowledge and skill. More important than the book—the mere instrument—is the child with an immortal soul, and with intellectual faculties to be developed, and to

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be prepared for complete living, to exercise the important functions of a useful citizen, etc.

His works have had a most wholesome influence upon the thoughtful minds of the century, and many abuses in educational methods have been abandoned, and others corrected, as a result of his pedagogical philosophy.

There are several reasons why popular systems of education, such as now obtain in America, have had such a slow growth in Europe. The union of church and state, giving rise to a system of parochial schools; the excellent private schools, with colleges and universities dating back to mediaeval times; lack of race homogeneity, with different languages and customs; religious differences between Protestants and Catholics; the conservatism and exclusiveness of the aristocracy—all these influences combined had a tendency to leave education to individual effort and to denominational zeal; and, chiefly on this account, for generations,

Europe lagged behind America in popular educational systems.

Previous to the present century the education of the masses was almost entirely neglected, when Robert Raikes, the famous founder of the Sunday school, began an agitation in favor of the education of the English poor which, in 1870, resulted in the adoption of a compulsory educational system, supported by the state, for all children between the ages of five and thirteen.

Now, in every country in Europe, systems of education for the masses have been adopted and are in vogue, and are accomplishing splendid results in educational growth and mental development.

The idea of industrial training, as an integral part of the course of study in public schools, is now quite prevalent in all parts of Europe. The difference in the aim of this character of school work can best be understood by

contrasting the methods practiced in France with those that obtain in Germany.

The French seek to find a direct preparation for the trades in their industrial schools, while the Germans seek what is purely of an educative value to the pupil from his manual work. In other words, the trade schools exist in France for the purpose of preparing the pupil to earn a livelihood by becoming proficient in a trade. In Germany, the manual training schools exist for the mere educational value to be derived by the pupil in such a training, without any reference or bearing that such skill may have upon him as an artisan in the future.

It is a well established fact, also, that conceptive ideals have much to do with giving a practical finish to products in our industrial schools.

This theory of idealism, combined with practical utility and ornamental finish, runs through the entire scheme of drawing as it is

taught, respectively, in French and German industrial schools.

In Germany the Sloyd system of drawings does not permit the turning out of products that find so ready a sale, when put upon the market, as is the case with the more graceful and better finished products, which are the result of the ornamental system of drawing that obtains in the schools of France and Belgium.

In Europe, during the century just closed, we have witnessed a rapid growth in education from former systems toward what is more popular and more practical; the best theories of the past have been combined with the best practice of the present; popular systems of education have been adopted by all the nations of Europe; industrial schools have sprung up, in all lands, devoted to trades and to manual training; special schools for the training of teachers are now everywhere in vogue; there has been an awakening toward the establish-

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ment of eleemosynary and charitable institutions for the weak and the unfortunate.

Never before in the world's history has so much been done, under such excellent methods, and by such able instructors for general intellectual growth and development, as we find to-day. Let us hope that this good work may continue to grow until the individual—the unit of civil and moral force—may find the most ample opportunity for the exercise of his moral, intellectual, and physical powers.

CHAPTER VI.

Education in the United States

The one criticism that can be justly made against the pedagogy of Europe, as a whole, is that it has always been essentially aristocratic in character.

Not only would this be true because, in the main the forms of government are monarchical, but even in the writings of Herbert Spencer, Alexander Bain, and John Locke, we find traces of this idea without any apparent comprehension of a popular system of education for all the people supported by the state, as we find it now in our country.

Almost from the very foundation of our government it seems that William Ellery Channing and Horace Mann, two of our earliest and most prominent American educators, regarded

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a system of popular education as being essential in a republican form of government, and by means of lectures and writings upon education, did much to call the attention of the people to the supreme importance of education as a primary and most essential means of perpetuating our free institutions.

Similar opinions had been previously expressed and a system of public education had been boldly urged by such patriots and early founders of the republic as George Washington, John Adams and Thomas Jefferson, as the surest and best means of preserving a government that must depend upon the intelligence and the integrity of the people to give it vitalizing force and enduring character. This was felt to be the more important because, for the first time among men, a government was to be founded in which the masses were to consider and to decide every kind of a political and economic question involving the public welfare.

The principles of civil liberty; schemes for

the material growth of the country; questions of education, finance, and those concerning our foreign relations were to be discussed and to be decided by the people.

At the polls every man had an equal voice in making all decisions and determining the policy of the government.

On this account chiefly, and because a high degree of intelligence was considered best for the individual citizen, from any point of view, the establishment and the maintenance of a system of education, in the respective states, suitable to the masses, under a republican form of government, was urged from the very beginning.

For more than one hundred and fifty years—during the Colonial period—the writings and educational efforts were almost entirely religious in character; difficulties with the Indians kept the colonies on the defensive; settlements were sparse in number and far apart; poverty and hardship were common—all these

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influences combined had a tendency to retard the general growth of education among the early settlers.

But even during Colonial times there was a vast difference in the growth of education as shown in the character of the Puritans, who settled Massachusetts, and the cavaliers, who colonized Virginia.

The Puritans, having fled from religious persecution and political intolerance, were imbued with deep religious convictions and had right conceptions of civil liberty for the individual citizen, and, therefore, sought to establish a government for the intellectual, moral, and political development of every member of the community.

If these objects, in any degree, were held in abeyance, and no fitting opportunity found for their free exercise and wholesome advancement, these are to be found more in the untoward circumstances of the times than in any desire of these Massachusetts settlers to fail in contrib-

uting their full share to a normal growth in education that found its best fruition in after years.

The gay cavaliers, on the other hand, taking leave of their mother country more from a desire to free themselves from unpleasant bodily restraints than because of any compunction of conscience, sought the shores of Virginia with no definite aim and with no lofty purpose in view.

The efforts of John Smith to teach these gentlemen of early plantation fame "to swing the ax" proved fruitless in his day, nor have such attempts startled the world by any unusual degree of success since.

The character of these early settlers was not of a kind to encourage the growth of education, nor to foster a spirit of liberty that would include, in its civil benefits, every inhabitant among these early colonists.

Inheriting more of the aristocratic spirit of the English ruling classes, and becoming en-

tirely oblivious of the London prison bars from whence they had fled, their conception of education and idea of civil policy, from the very first, differed widely from the broad and comprehensive ideas shared by the New England settlers.

The lack of a proper conception of an educational system for the masses, and the desire to evade the plain injunction of Scripture, which declares that "In the sweat of thy face shalt thou eat bread," were to be found the two principal causes for the tardy growth of education among the Virginia colonists for generations.

It is said that for half a century after the settlement at Jamestown schools were unknown. The feeble efforts in this direction were confined to private homes, and several generations were reared in comparative ignorance. The educational spirit of these early times in Virginia can best be expressed in the words of Sir William Berkley: "I thank God that there

are no free schools, nor printing, and I hope we shall not have these for a hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them and libels against the best government. God keep us from both!"

True, however, to their aristocratic ideas, the same indifference that was manifested toward a popular school system did not extend to higher institutions for the education of the more fortunate few. About seventy years after the first settlement in Virginia the college of William and Mary was established at Williamsburg. Leading citizens subscribed liberally in behalf of the founding of this college and even a royal grant of 20,000 acres, £2,000 in rents, and a tax of a penny a pound to support this institution was laid upon all tobacco exported from Virginia and Maryland to other American colonies.

Rev. James Blair, a man noted for his eminent piety and great learning, and who had

been most active in securing the establishment of this college, was chosen its first president.

In its course of study were embraced divinity, Greek and Latin, and natural philosophy. This was the second college founded in our country, and from its "shady groves and classic walls" have gone forth many of those men who have been most prominent in helping to mould public sentiment and to shape the destinies of our country.

At this early day, with the blighting curse of slavery, like the suspended sword of Damocles, even then a menace to the public welfare; with the isolated condition of the population; with wealthy land owners dominating both civil and social affairs; with meager sympathy for the true worth in mankind of another race, little else could be expected from these aristocratic adventurers, who chiefly sought their own pleasure, except the production of a class of politicians, orators, and gentlemen who would seek, in after years, to maintain their con-

trol by keeping the masses in ignorance and in subjection.

No review of the early educational history of our country, however, would be complete without a brief account of the character and far-reaching influence that the Puritans exerted upon the history of pedagogy during Colonial times. Unlike the early settlers of Virginia the Puritans came to America with a fixed purpose, with a grim determination to find for themselves permanent homes, and to establish a government that should guarantee complete religious and civil liberty to every person in the colony.

No pride of birth, no arrogance of rank, was to swerve them a hair's breadth from a purpose which had become an inseparable part of themselves. They were a people who had deep religious convictions, who had literally suffered for conscience sake, and who had come to the bleak shores of Massachusetts, into the wilderness of a new world, to risk the hardships and

to endure the suffering that would inevitably follow them in a settlement among hostile Indians, and amid unfavorable surroundings, rather than to remain in England to become either religious dependents or political nonentities.

These early settlers were brave and fearless men, who dared think for themselves, and several of them also had enjoyed educational advantages at Oxford and Cambridge, and had brought with them to the new world correct ideas in regard to religious toleration, and entertained liberal views in regard to the theory and practice of comprehensive and far-reaching methods of education.

It is one of the marvels of history to know how this band of settlers, within a few years after the landing of the Mayflower, being small in number, with meagre home comforts, and being in constant fear of the scalping knife of the Indians, could have established a system of

schools that at once placed them far in advance of European systems of education.

In 1636 Harvard college was founded mainly through the efforts of Rev. John Harvard, after whom this famous institution was named. It was opened in 1638 and was patronized and sustained by all the New England colonies.

Also, unlike the Virginia settlers, the educational efforts of the Puritans were not confined merely to the establishment and maintenance of institutions for the higher education of the few, but, as early as 1647, steps were taken to establish schools in every township for the purpose of teaching the children to read and write. Not only were primary schools established for this purpose, but provisions were also made for the maintenance of grammar schools, which were to prepare pupils for the university. In other words, a system of education for the masses was established, less than thirty years after the Puritans landed upon Plymouth Rock, that has proven more far-

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reaching, from an educational point of view, upon the destinies of our country than any other one act in all our governmental and educational history.

Nor did the other New England colonies long lag behind Massachusetts in well-directed educational efforts. As early as 1650 provisions were made for the education of the children in Connecticut.

Rhode Island, Maine, New Hampshire and New Jersey, at an early period, adopted substantially the same educational system as had Massachusetts.

The Charter granted William Penn in 1711 contains the following excellent provision in regard to the early educational history of Pennsylvania:

“Whereas, The prosperity and welfare of any people depend in a great measure upon the good education of youth and their early introduction in the principles of true religion and virtue, and qualifying them to serve their coun-

try and themselves by breeding them in reading, writing and learning of languages and useful arts and sciences suitable to their sex, age and degree, which cannot be effected in any manner so well as by erecting public schools for the purpose aforesaid."

While Maryland made no provision for a popular system of education until 1723, and no action was taken in this direction in the state of North Carolina until as late as 1819, the states of Georgia and South Carolina made no provision whatever for a general system of education during the colonial period.

But it has been during the natural period that the United States has made such wonderful advancement along educational lines.

Although, from the foundation of the government, a general system for the education of the masses was recognized to be necessary to the growth and to the perpetuity of our institutions, yet the early fathers of the Republic thought it best that the question of education

should be left entirely to the respective states.

In the very beginning of our educational formation and growth, Washington and others urged the establishment of a national university at Washington, in order to liberalize educational ideas, and to check narrow conceptions of governmental relations, which might be brought about as a result of leaving the subject of education entirely to the respective states, but no action was taken in the matter. Even the plan, now in vogue, of granting certain portions of the public lands for educational purposes, had its inception as early as 1785. Upon this subject we shall quote from Painter's "History of Education," viz.:

"In the ordinance for the government of the Northwest Territory the sixteenth section (one square mile) in every township was set apart for the maintenance of public schools. The principle governing this action was stated as follows: 'Religion, morality and knowledge being necessary to good government and the

happiness of mankind, schools and the means of education shall be forever encouraged.' Two years later an additional grant of two townships was made to each state for the support of a university. As this action was confirmed in 1879, after the adoption of the federal Constitution, every state organized since that time has received, in addition to the grant for common schools, at least two townships for the promotion of higher education. In 1848 the thirty-sixth section of each township was added to the sixteenth for the support of common schools. Special grants have been made at different times. The land granted by the federal government for educational purposes between 1785 and 1862 amounts to nearly 140,000,000 acres."

Even in 1862, amidst one of the most dreadful civil wars of modern times, which for more than four years threatened the very existence of the government itself, Congress made a grant of land script to the amount of 30,000 acres for

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each senator and representative for the establishment of agricultural colleges in the several states. It is estimated that the amount of land thus donated under the act was 9,510,000 acres.

The object of these schools is to encourage scientific studies, military tactics, and to teach such branches of knowledge as are closely related to agriculture and the mechanic arts, in order that the industrial classes may enjoy the benefits of a liberal and a practical education.

In every state, as a result of the wise educational policy on the part of the federal government, agricultural schools have been established, and in most of them the federal appropriations have been largely supplemented by state appropriations, as well as, in a few cases, by individual donations.

In the Department of the Interior at Washington there has been established a Bureau of Education to collect, to preserve, and to distribute educational information among the peo-

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ple. Annually there is issued from said Bureau of Education much valuable information, in the form of reports and circulars, which is widely disseminated in all parts of our country. In addition to what the federal government is doing for the general encouragement of education among the people, each state and territory has its own institutions for higher education, and a common school system for the education of all the children within its borders.

In addition to state schools that are supplemented by national aid, there are many excellent private and denominational schools in each state, also, that are doing a most important and necessary work for the moral, intellectual and industrial development of the people. Indeed, such is the interest now manifested in industrial education that manual training and trade schools, together with technical schools of every character are being made special features in almost every school for the

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higher education of both sexes in every state and territory.

In the southern states, where the least progress had been made in education during the Colonial period, where private and denominational schools largely prevailed, and where the ravages of the Civil War had left the people poor and impoverished, it is highly gratifying to witness the wonderful progress that is now taking place, in that entire section, in favor of popular education.

In every southern state it seems that the traditions of the past have been apparently forgotten, and systems of public education for black and white alike, although the schools are separate, are now in vogue.

The Rev. A. D. Mayo, in speaking upon this subject says: "The great work has begun in earnest. Our northern folk have no conception of the rapidly growing power of the educational movement in the South. It is popularizing political parties, shaking up religious

sects, exciting the drawing rooms, pulverizing 'bosses'—civil, ecclesiastical and social."

Though differing in details, and although education is, in the main, regulated by the states, yet the general interest in this direction which has been exhibited by the federal government, from the very beginning, in encouraging and supplementing the efforts of all the states for the growth of education, has been the means of inaugurating, in the United States, the best system of popular education now extant among civilized nations.

In the general scheme of popular education, as it now exists in all the states, is comprehended three grades of schools: The primary schools, in which are taught reading, writing, arithmetic, geography and English grammar; the secondary schools, embracing what is known as high schools, graded schools, grammar schools and academies, in which the higher mathematics, foreign languages, history and natural sciences are taught; and the colleges

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and universities, in which the course of study embraces all the branches necessary to a liberal education and to a successful professional life.

In addition to these may be mentioned the normal schools, which are designed to train and to equip teachers for their professional work.

For the most part these primary and secondary schools are supported by local and state taxation and the A. and M. colleges by grants from the national government.

Though many of the states have one or more institutions for superior instruction, maintained by a direct appropriation from the state Legislature, and by grants or donations from the federal government in aid of agricultural and mechanical colleges, yet the great majority of our colleges and universities are the result of individual effort and denominational zeal.

In every state there is a Board of Education or a Superintendent of Public Instruction,

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exercising a general supervision over the public schools, while in all minor details the management of the schools is left to local officers, usually consisting of county superintendents and district trustees. In every section of our country great interest is being manifested in educational growth and mental development.

The log huts and temporary makeshifts of antebellum days are now being supplanted by comfortably built and neatly furnished school houses; public sentiment is demanding training schools for the education of a better class of teachers; school officers are being held to a more strict accountability for the faithful discharge of their duties; the term of the schools is being constantly lengthened, and improved courses of study and modern methods of teaching are becoming general everywhere.

It is true that the leading educators are not agreed as to the advisability of a compulsory system of popular education, yet it has many prominent and earnest advocates in all the

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states who are urging its adoption as the crowning step to our excellent public school system.

While many reasons are given both for and against compulsory education, yet it seems, on the whole, to be gaining ground in our country. It has been adopted in Connecticut, Massachusetts, Michigan, Maine, Texas, California, New Jersey, and in partial forms in some of the other states.

While co-education exists in Europe, it is not so prevalent a form of education there as it is in the United States. In the primary and secondary schools of our country it is the general custom, in all the states, to permit the young of both sexes to be educated together. In large measure, too, but not to such an extent as in primary and secondary grades of schools, co-education exists in many of our high schools, colleges, and universities.

There are many reasons given for and against co-education, by its respective advocates and opponents, but, on the whole, it is

rapidly gaining in public favor, and, in the few years of its adoption and trial, it now obtains in two-thirds of our higher institutions of learning.

One of the most remarkable modifications that has been witnessed in our educational growth is that which has effected the courses of study in our high schools, colleges, and universities.

Instead of sticking dogmatically to the study of Greek, Latin and mathematics, which, for ages, constituted the only college curricula of the past, these courses of study have now been adjusted to meet present conditions, and to keep pace with the practical demands of our times. Sciences relating to nature have supplanted much of mere ancient lore, and modern literature, with its advancement in knowledge of all kinds, has had a constant tendency to enlarge and to modernize our courses of study. In keeping step with this advancement in knowledge, also, almost all our colleges have adopted what are called parallel courses of

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study which now give a choice to the student in an elective scheme of study. Upon this subject we quote from President Eliot of Harvard college as follows:

“The general growth of knowledge and the rise of new literatures, arts and sciences during the past two hundred and fifty years have made it necessary to define anew liberal education and hence enlarge the signification of the degree of Bachelor of Arts, which is the customary evidence of a liberal education.”

CHAPTER VII.

Among the Negro Population

No history of education concerning our country should omit an accurate account of the education of the Negro race since the close of the Civil War.

In the early days of slavery many kind-hearted slave holders taught their slaves to read and write. Others among the slaves picked up their knowledge under the forms of self-culture, overcoming difficulties in the achievement not easily explained nor understood. Schools were established for the education of the free colored people within the limits of slave territory. These schools were, however, mainly located in the large cities. But the Missouri Compromise, the insurrection of Nat Turner, and the prevalence of abolition sentiment in the North served to arouse a feeling, in the South, against Negro

education. About this time most stringent laws were passed in all the slave states prohibiting Negro education in schools and discouraging private efforts for his instruction.

Notwithstanding these efforts to prevent his intellectual advancement, there are many instances of persistent individual effort, on the part of the Negro, to gain a knowledge of reading and writing as in the case of Frederick Douglass, self-taught, and of John M. Langston, who was instructed by his master and father; and the same thing can be said of very many others.

Beginning about 1828 every southern state began to pass laws prohibiting the education of the Negro by legislative enactment.

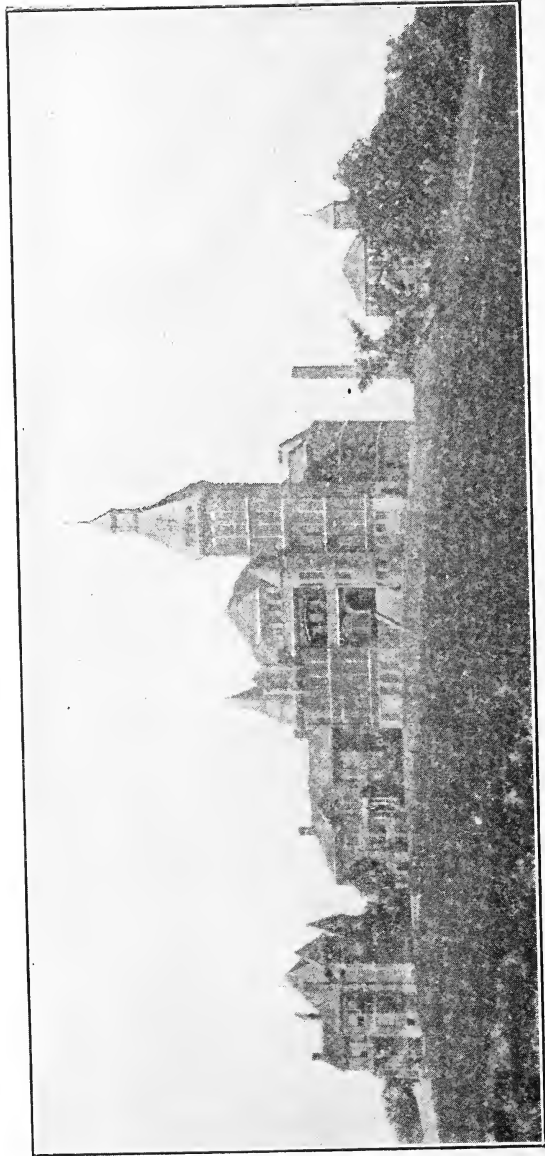
But the history of education, as it affects the American Negro, began at the close of the Civil War in 1865, which resulted in his emancipation.

Some statistics bearing upon his education will be given as follows:

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The estimated number of children in the South (sixteen former slave states and District of Columbia) between five and eighteen years of age for the scholastic year of 1899-1900 was 9,094,490. Of this number 6,103,390, or 67.15 per cent., were white and 2,991,100, or 32.85 per cent., were colored. The enrollment shows 4,167,489, or 68.28 per cent., of the white population in public schools, while the enrollment in the colored schools was 1,539,507, or 51.46 per cent., of the colored school population. The average daily attendance in white schools was 2,711,701, or 65.06 per cent., of the white enrollment, and in the Negro schools 957,160, or 62.17 per cent., of the colored enrollment.

These facts, stated in a more succinct form, show that about one-third of the pupils of school age in the South are colored; that while a little over two-thirds of the whites are enrolled in the schools, that a little over half of the Negroes are also enrolled in schools; that the average daily attendance of the colored



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child is only about 2.89 per cent. behind that of the white child.

The total expenditure of the public schools of the South for 1899-1900 was \$35,594,071. It is estimated that 20 per cent. of this sum, or \$7,118,814, was expended in support of Negro schools.

Since 1870-71, or during a period of thirty years, \$615,103,948 have been expended in the South for the education of both races. Of this amount \$109,000,000 have been expended for colored education alone.

During the scholastic years 1899-1900, a report from ninety-two public high school for Negroes shows 8,448 pupils enrolled, with 272 teachers. There were 3,216 pupils in elementary grades and 5,232 in secondary or high school grades proper. There were 1,083 students in the classical courses, 1,303 in scientific courses, 2,788 in the English course, 100 in the business course, 206 in the normal course and 600 in manual training. The number of gradu-

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ates from the high school course of the same year was 646. Of these ninety-two schools fifty-nine had libraries aggregating 14,961 volumes, valued at \$13,041.

In 1899-1900 there were also 145 schools of secondary and higher grade for the education of colored students and supported by funds from private sources. These had enrolled 37,696 students, 22,043 in elementary grades, 13,267 in secondary grades and 2,386 in collegiate grades. Of students in secondary grades there were 4,881 in training courses for teachers and 803 of these were graduated. In higher education 1,751 students were in professional courses and 15,683 of all grades in industrial training.

The following tables, giving statistical information, should be carefully studied by the reader, who desires to become acquainted with the real progress the colored people, in the ex-slave states, have made in thirty-five years. These facts are gathered from the reports of the Bureau of Education for 1899-1900:

TABLE 1.---Common School Statistics.

STATE.	Estimate No. of Persons 5 to 18 Years of Age.		Percentage of the Whole.		Pupils Enrolled in Public Schools.		Per Ct. of per- sons 5 to 18 Yrs. enrolled.	
	White...	Colored..	White...	Colored..	White...	Colored..	White...	Colored..
Alabama	351,630	301,300	53.85	46.15	234,000	142,423	66.54	47.26
Arkansas	337,280	130,740	72.06	27.94	230,345	84,317	68.29	64.49
Delaware '91-'92..	39,470	8,900	81.61	18.39	28,316	4,858	71.74	54.58
Dist. of Columbia	45,640	25,110	64.36	35.64	31,261	15,258	68.49	60.76
Florida	97,970	77,640	55.79	44.21	67,077	41,797	68.48	53.83
Georgia	405,950	380,970	51.59	48.41	287,397	195,276	70.79	51.25
Kentucky '96-'97.	575,041	98,490	85.37	14.63	432,572	69,321	75.22	70.38
Louisiana	227,760	242,590	48.43	51.57	121,936	74,233	53.53	30.60
Maryland '98-'99.	268,060	77,290	77.63	22.37	182,480	46,852	68.07	60.61
Mississippi '98-'99	227,470	331,330	40.71	59.29	167,684	192,493	73.71	58.09
Missouri	910,980	55,420	94.26	5.74	685,276	34,540	75.22	62.32
North Carolina ..	418,560	250,970	62.52	37.48	270,447	130,005	64.86	51.80
South Carolina ..	185,860	311,900	37.34	62.66	126,289	155,602	67.94	49.88
Tennessee	517,060	174,510	74.76	25.24	384,649	100,705	74.39	57.70
Texas	819,140	250,860	76.55	23.45	451,830	126,538	55.16	50.46
Virginia	365,890	260,320	58.43	41.57	241,696	117,129	66.05	44.99
West Virginia ..	309,630	12,760	96.04	3.96	224,233	8,110	72.40	63.55
Total, '99-'00...	6,103,390	2,991,100	67.15	32.85	4,167,489	1,539,507	68.28	51.46

TABLE 2.---Common School Statistics.

STATE.	Average Daily Attendance.		Per Cent. of Enrollment.		Teachers. Number of	
	White...	Colored..	White...	Colored..	White...	Colored..
Alabama	198,463	99,342	84.81	69.75	5,000	1,578
Arkansas	142,745	52,656	61.97	62.45	5,518	1,441
Delaware '91-'92	19,746	2,947	69.73	60.66	734	106
Dist. of Columbia	23,852	11,611	76.29	76.09	814	412
Florida	46,267	28,736	68.97	68.75	2,084	645
Georgia	178,961	119,276	62.26	61.08	6,557	3,563
Kentucky, '96-'97	265,623	43,074	61.41	62.14	8,564	1,396
Louisiana	90,187	56,136	73.96	75.62	3,072	1,085
Maryland '98-'99	109,696	22,989	60.11	49.07	4,300	827
Mississippi '98-'99	98,695	102,898	59.45	53.45	4,871	3,285
Missouri	437,011	23,001	63.77	66.59	15,397	804
North Carolina	142,413	64,505	52.65	49.61	5,600	2,387
South Carolina	90,348	110,947	71.54	71.30	3,270	2,294
Tennessee	270,662	67,904	70.36	67.42	7,329	1,866
Texas	309,876	83,904	68.58	66.28	12,019	3,001
Virginia	141,382	61,754	58.50	52.72	6,671	2,165
West Virginia	145,774	5,480	65.01	67.57	6,852	327
Total, '99-'00	2,711,701	957,160	65.06	62.17	98,052	27,182

AMONG THE NEGRO POPULATION.

AMONG THE NEGRO POPULATION.

The adult male population (21 years and over). Per cent. of illiterates (unable to write) among adult males:

State or Territory.	Native white.	Foreign white.	Colored.
1	9	10	11
United States.....	4.9	11.5	46.8
North Atlantic Division.....	2.0	15.2	16.7
South Atlantic Division.....	11.5	11.3	51.0
South Central Division.....	11.1	18.8	52.3
North Central Division.....	2.9	7.9	27.4
Western Division.....	2.4	7.7	36.1
North Atlantic Division—			
Maine	3.1	21.4	27.3
New Hampshire	2.0	24.0	19.8
Vermont	4.1	23.3	19.8
Massachusetts .....	.9	13.8	14.2
Rhode Island	2.0	18.2	15.6
Connecticut	1.0	15.6	13.8
New York	1.8	12.1	14.5
New Jersey	2.3	13.4	19.0
Pennsylvania	2.5	20.2	18.2
South Atlantic Division—			
Delaware	7.1	17.6	42.6
Maryland	5.1	10.7	40.5
District of Columbia.....	.9	5.0	26.0
Virginia	12.2	10.5	52.5
West Virginia	10.7	22.5	37.7
North Carolina	18.9	5.7	53.1
South Carolina	12.3	5.2	54.7
Georgia	11.8	5.6	56.3
Florida	8.3	9.2	39.4
South Central Division—			
Kentucky	14.3	8.6	49.5
Tennessee	14.1	7.7	47.6
Alabama	13.8	8.0	59.5

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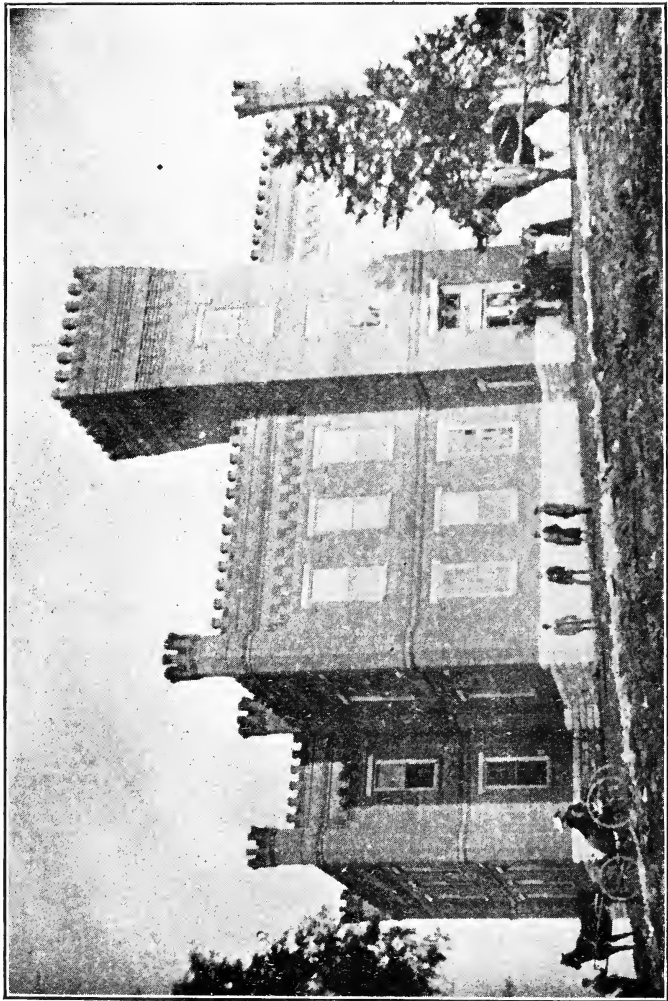
State or Territory.	Native white.	Foreign white.	Colored.
Mississippi	8.1	9.5	53.2
Louisiana	16.9	24.6	61.2
Texas	5.8	25.4	45.0
Arkansas	10.5	6.4	44.8
Oklahoma	2.7	6.3	44.4
Indian Territory	10.7	16.8	35.9
North Central Division—			
Ohio	3.2	9.6	21.9
Indiana	4.4	9.6	27.7
Illinois	2.8	7.8	18.8
Michigan	2.4	10.2	23.8
Wisconsin	1.9	9.3	42.2
Minnesota	1.0	6.4	35.4
Iowa	1.6	5.2	23.3
Missouri	5.4	6.8	31.8
North Dakota	1.0	6.3	64.5
South Dakota .....	.8	4.9	51.6
Nebraska	1.0	5.1	16.7
Kansas	1.7	6.4	28.7
Western Division—			
Montana .....	.8	6.7	39.7
Wyoming .....	.8	7.8	36.4
Colorado	2.4	7.1	20.6
New Mexico	23.6	30.9	72.3
Arizona	4.5	30.9	62.8
Utah	1.2	4.6	43.3
Nevada .....	.8	7.0	58.7
Idaho	1.1	5.7	49.1
Washington .....	.5	3.9	31.0
Oregon	1.1	3.4	36.5
California	1.1	8.1	28.1

AMONG THE NEGRO POPULATION.

It will be seen from these tables that, in thirty-eight years, more than half of the Negro population in the United States can write, and are, therefore, taken out of the class of illiterates.

As an evidence of the remarkable growth that the Negro race is making, along lines of higher education, it is stated that colored students are freely admitted into and are graduated annually from about seventy-three of the leading universities and colleges that are under the entire supervision of the white race, and that there are about sixty normal schools, academies and colleges, under control of their own race, from whence scores of these students graduate annually.

The most astonishing feature in the educational growth of the American Negro, in the forty years of his mental development, is to be seen in the great number of able colored teachers that have arisen, in all sections, to instruct and to guide his more unfortunate and more



THE KENTUCKY NORMAL AND INDUSTRIAL INSTITUTE.

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untutored fellows. It is true that among the 27,182 Negro teachers in the United States there are, doubtless, very many that are incompetent and unworthy of the high places of trust and responsibility that they are called upon to fill, yet hundreds of these teachers, in each of the ex-slave states, to the personal knowledge of the author, are as able and conscientious as any to be found in the great teaching force of our country.

Possibly in no other country than our own would circumstances have permitted an ex-slave, in the person of Booker T. Washington, a West Virginia lad, utterly penniless and without pride of birth, in face of a caste system more galling than that which curses British India, to have become, in less than one generation, the greatest educational reformer of his day. And yet, when we remember that, among the Romans, some of the most distinguished pedagogues were Greek slaves, it seems only to be another remarkable case of history repeat-

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ing itself in the life and public service of this noted Negro educator.

Among other Negro teachers and writers eminently worthy of mention may be named Prof. W. E. B. DuBois, of Atlanta (Ga.) University, a native of Massachusetts and a graduate of Fiske University, and also of Harvard College, who is a profound sociologist and who has written several works of rare educational merit.

Prof. W. S. Scarborough, of Wilberforce, University, Ohio, has published "First Lessons in Greek and the Theory and Functions of the Thematic Vowel in the Greek Verb."

Col. George W. Williams, a native of Pennsylvania, educated at West Newton Theological Seminary, has left a "History of the Negro Race in America" as his best legacy to the age in which he lived.

Charles W. Chestnut, a native of North Carolina, now a resident of Cleveland, Ohio, has given to the world in prose fiction "The Wife

of My Youth," "The House Behind the Cedars" and the "Marrow of Tradition."

In poetry Paul Lawrence Dunbar, a native of Dayton, Ohio, has given to the human race "Oaks and Ivy," "Majors and Minors," "Lyrics and Lowly Life," "Lyrics of the Hearthstone," and other stories.

Benjamin Banneker was born November 9, 1731, near Ellicott's Mills, Maryland. Both his father and grandfather were native Africans. He attended a private school, which admitted colored students. Although his early educational facilities were scanty, young Banneker soon gained a local reputation as a miracle of wisdom. In 1770 he constructed a clock to strike the hours, the first to be made in America. This he did with crude tools and a watch for his model, as he had never seen a clock.

Through the kindness of Mr. Ellicott, who was a gentleman of cultivation and taste, he gained access to his valuable collection of books and was thus inducted into the study of astron-

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omy. In this study he gained great proficiency and constructed an almanac adapted to the local requirements of Pennsylvania, Virginia and Maryland. This was the first almanac constructed in America and was published by Goddard & Angell, Baltimore.

Banneker's Almanac was published annually from 1792 to 1806, the year of his death. It contained the motions of the sun and moon; the motions, places and aspects of the planets; the rising and setting of the sun and the rising, setting, southing, place and age of moon, etc., and is said to have been the main dependence of the farmers in the region covered. He lived mainly from the royalty received from this publication.

Banneker sent a copy of this almanac to Thomas Jefferson, which elicited a flattering acknowledgement on part of that philosopher and statesman. Banneker assisted the commissioners in laying out the lines of the District of Columbia. A life of Banneker was published

by Hon. J. H. B. Lathrobe, Baltimore, 1845, and another by J. S. Morris, 1854. That Thomas Jefferson believed in the intellectual capacity of the Negro and appreciated the force of the argument that the treatment of this race found justification in its assumed low state of mental possibility is revealed by his letter to Benjamin Banneker, the black astronomer:

Sir—I thank you sincerely for your letter of the 19th instant, and for the almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a want of them is owing merely to the degraded condition of their existence both in Africa and America. I can add with truth that nobody wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be as fast as the imbecility of their present existence, and other circumstances

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which cannot be neglected, will admit. I have taken the liberty of sending your almanac to M. De Condorcet, secretary of the Academy of Sciences at Paris and member of the Philanthropic Society, because I considered it as a document to which your color had a right for their justification against the doubts which have been entertained of them. I am, with great esteem, sir, your most obedient, humble servant,

THOMAS JEFFERSON.

Mr. Benjamin Banneker,

Near Ellicott's Lower Mills, Baltimore Co.

Among the noted women who have taken deservedly high rank, as educators and writers, may be mentioned Phyllis Wheatley, who was born in Africa and was brought to America in 1761. She was bought from the slave market by John Wheatley of Boston, and soon developed remarkable acquisitive faculties. She addressed some lines to Gen. George Washington,

in response to which he wrote a courteous letter and invited her to visit the Revolutionary headquarters, where she was received by Washington and his officers with marked attention. Her principal writings are "An Elegiac Poem on the Death of George Whitfield," "The Negro Equaled by few Europeans." Miss Wheatley visited England in 1774 and, after returning to Boston, corresponded with such distinguished persons as the Countess of Huntington, the Earl of Dartmouth, Rev. George Whitfield and others.

Mrs. Fannie Jackson Coppin was born a slave in Washington, District of Columbia, in 1837; was purchased by her aunt and sent to Oberlin College, where she was graduated with honor. For two years she enjoyed the proud distinction of being the first colored person to teach a class in that famous institution of learning. For thirty years she has held the position as principal of the Institute for Colored Youth in Philadelphia. "Without doubt she is the

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most thoroughly competent and successful of the colored women teachers of her time, and her example of race pride, industry, enthusiasm and nobility of character will remain the inheritance and inspiration of the pupils of the school she helped to make the pride of the colored people of Pennsylvania."

Mrs. Anna T. Cooper was born in Raleigh, North Carolina, and graduated from Oberlin College in 1884. She has taught at Wilberforce University; St. Augustine Normal School, Raleigh, North Carolina, and the Colored High School, Washington, District of Columbia, of which she is now principal. A book recently written by her, entitled "A Voice from the South," has attracted much attention from competent critics and can justly be regarded as a valuable contribution to literature upon the race problem.

Mrs. Mary Church Terrell was born in Memphis, Tennessee, and was graduated from Oberlin College in 1884. She has taught at Wilber-

force University, and at the Washington City High School; she has served as trustee of the public schools of Washington, District of Columbia, and was the first president of the National Association of Colored Women, an organization which has grown into such large and useful proportions that it has become noted as one of the most important and far-reaching educational and reform movements of our times. In its ranks are to be found many of the most useful and most cultured colored women in America. They are doing an immense amount of good in helping to mould a wholesome public sentiment and in elevating their common sisterhood, especially in the Southland. Her father, being a man of great wealth, sent her to Europe, where she completed her education, and probably acquired the refinement in manners, the ornate style in diction, and the fluency and persuasiveness as an orator, for which she is noted. Being favored by nature with rare graces of intellect, combined

with a personnel of remarkable beauty, Mrs. Terrell is, without doubt, one of the most attractive and striking women among her race in this country.

The following is quoted from her address in "The Progress of Colored Women":

"And so, lifting as we climb, onward and upward we go, struggling and striving and hoping that the buds and blossoms of our desires will burst into glorious fruition ere long. With courage born of success in the past, with a keen sense of the responsibility, which we shall continue to assume, we look forward to a future large with promise and hope."

In the education of the Negro also we must by no means underrate the potent influence of the colored ministry of all denominations and in all sections of our land. These ministers have, in the main, exerted a moral force, both conservative and preservative, in the Negro's educational evolution, which will have a distinct and most important bearing upon his future character building.

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In other parts of the world, too, where little or no account is made of one's color, as is the case in the United States, very much of what has been accomplished by those of the "mixed race," in whose veins there is scarcely a visible admixture of Negro blood, has not been accredited to them as a distinct race, and credit is given to them only as individuals.

Notwithstanding this, a careful investigation of the facts will show that very many of these individuals have won imperishable renown in science, art and literature, and that their names deserve to take high rank in the pantheon of the world's glory temple. This race has given to Russia her national poet in Alexander Pushkin, and to France her most distinguished novelist in Alexander Dumas. In this country they have adorned all the walks of life, inheriting in their gentle graces what is best from the parent stock in intellectual attainments, moral force, and refinement of manners.

CHAPTER VIII.

Education Among the Negro Race — Wrong Conceptions of Education

It is not surprising that in a country like the United States, where the public school system has been tried for only a few years, comparatively speaking, that there should be many wrong conceptions of education.

While all are willing to admit that in general the chief aim of our public school training is to make good citizens, yet there are many ways used for reaching the desired end, some of which are radically wrong and are the outgrowth of wrong conceptions of education.

These erroneous views can be considered:
First. As racial.

The fact that a man is either white or black should be considered a mere incident of birth

and as having no bearing upon either educational aims or limitations. Yet, in many of our states, the Legislatures have seen fit to enact laws to the effect that no white child shall attend a Negro school, and that no Negro child shall attend a white school.

The propriety of limiting the course of study, in some of the ex-slave states, for Negro children and confining their educational training to mere elementary branches, has been seriously considered, as well as the advisability, in some of the states, of separating the public school funds in proportion to the taxes paid by each race.

Those who urge, as a principle to be insisted upon for all time, a separation of the races, in our common schools, carry the idea of race too far, and lose sight of the fact that the great aim in education should be to develop the moral, the intellectual, and the physical powers of the individual regardless of race.

No thought of race superiority nor of race

inferiority should, for a moment, be allowed to find a permanent abiding place in our public school life. Such a view of the one great educational force upon which we must rely to make our people homogeneous in ideas, habits, and tastes will tend only to make them more heterogeneous, as the years come and go, and can but prove a great detriment to the perpetuity of our free institutions, and a source of great vexation to our national life.

Those who urge separate schools, as a permanent feature of our public school system, certainly do not believe that we should be a harmonious people. They have yet to learn the truth that the right to attend a public school is a civil and not a social right. In favor of the policy of having every child attend the common schools, without distinction of color, it may be safely asserted that in states where "mixed schools" obtain, the relations of the races are much more friendly than in states where separate schools exist, and that in the "mixed

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school" states the civil status of the one race is fully recognized by the other. In those states where "mixed schools" obtain, if race friction occurs, it is frequently caused by untutored adults, who have come from states where hostile relations have been engendered largely on account of separate schools, and because of the prevalent sentiment existing in such states to deny to negroes their civil rights.

However, in states where both races approve the doctrine of separate schools, it would not be good policy to change the present school system. For years, and perhaps for generations, separate schools will exist in the southern states on account of abnormal conditions, growing out of former conditions of servitude, on part of the Negro race, and in such states, separate school systems must be maintained as a means to an end, rather than as an end in itself.

Second. Religious.

It is not strange, considering their inexperience and the few years that have elapsed since

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their emancipation, to find that, in localities where the Negro race elect trustees to control their own schools, there has been a manifest desire to place teachers of their own religious denomination in control of their schools.

Perhaps a decade or more ago this feeling was very general among them. It is but just to state, however, that since they are learning more of the scope and aims of our great common school system they are becoming broader in their views of education, and we find that a more wholesome sentiment is beginning to make itself felt; and the desire for competent teachers, regardless of religious inclinations, is becoming to be more general throughout the southern states.

Third. Relationship.

A frequent hindrance to the advancement of education has been found in the manifest disposition of trustees to appoint their relatives as teachers in our common schools, in each of our states, often at the expense of the pupils,

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who are supposed to attend school for their moral, mental and manual training.

This species of nepotism seems to be the bane of our common school system, and the best and most laudable efforts of superintendents, and other educators, are often thwarted by such questionable methods as trustees sometimes resort to in the selection of teachers for our public schools. If it be not the appointment of relatives, it is often the selection of teachers of their own political party. In either case the chief motive is not to obtain the most competent teachers from a moral and an intellectual standpoint, but, often, to reward friends from whom they expect to derive either a direct or indirect personal benefit.

The true motive that should actuate school boards and trustees in the selection of teachers should be the appointment of those who are morally, intellectually, and physically fitted to do the work required. In such a selection there

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should not enter any question of race, of religion, of politics, nor of friendship.

The author is aware that this is not the view that generally obtains in this country in the employment of teachers, and that the practical application here of this rule is utterly impossible, especially in states where separate schools exist. Yet it should be maintained as the ideal motive in the selection of teachers, where conditions are normal rather than abnormal, and every true educator should try to create a public sentiment that would make the practical application of this principle possible in any section of our country.

In closing this chapter, which gives an account of the remarkable growth of the Negro race in this country along educational lines in less than forty years, in which it has been shown that in this brief space of time more than one-half of them can write—taking them out of the class of illiterates—the author trusts that his readers may not consider it in bad taste for

him to make a few practical suggestions designed to help in the solution of the so-called race question.

It should be borne in mind that true character building is a matter of much slower growth, as it is also more fruitful in permanent and substantial results, than can be hoped for in the mere acquisition of primitive knowledge.

It is too much to expect that a people who have just emerged from a bondage of two and a half centuries could lift themselves in a little more than three decades from the terrible depths into which a cruel bondage had plunged them.

In the educational growth of all races heredity and environment have played a most conspicuous and a most important part.

After the battle of Hastings it required many years before the heterogenous elements that entered into the formation of the great English speaking race became homogeneous.

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The history of education in this country shows that for the moral weakness exhibited by the untutored Negro in the past, and for much of that which exists at present, the white race is largely responsible.

On the other hand, for the proper growth and development of those sterling moral and intellectual traits so necessary in his progress, as a good citizen, the Negro alone will be held responsible in the future, and if he does not fully measure up to the Anglo-Saxon standard of civilization he will lose cast among his fellows and drift into a state of peonage but a little better, perhaps, than actual slavery itself.

In view, however, of the wonderful educational advancement that he has made, no sane person can possibly believe that the future of the Negro is not bright and hopeful; yet it will require time and an abundant exercise of patience, on the part of all, before the vexed question of the proper and delicate adjustment of

the relations of the races will be effected in a manner entirely satisfactory to all concerned.

The Negro, himself, must learn to exercise a keener sense of discrimination in social affairs between the good and the bad elements of his own race. He must positively exert a greater moral influence on the side of law and order, in every community, and effect organizations with this end in view everywhere. He must, unhesitatingly, seek to foster and to maintain those highly educative and salutary ethical forces that will tend to elevate him, and that will give him greater character and consequence among his fellows.

He should seek to make his good deeds as prominent as many newspapers, periodicals, and demagogues now seek to make his evil ones heinous and widespread.

The people of this country will have to learn that it is wrong to attribute the acts of some unfortunate and ignorant Negro to the entire race, while similar crimes committed by a white

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man of the same grade are to be considered as personal and having no race bearing.

Compulsory educational laws, wherever feasible, voluntary organizations to promote self-culture, churches and Sunday schools, correct home training, a strict enforcement of the laws, with a greater degree of mutual forbearance, will speedily tend to better present conditions, and allay much of the apparent rather than real race antagonism that seems to exist.

In addition to this an educated and an upright ministry, intelligent and upright colored men and women given the political and school positions in municipality, state and nation; a gradual lessening of the army of mendicants that, under various pretexts, infest our body politic; a marked increase in the ranks of productive industry; the exclusion of political methods in public schools and in higher institutions of learning; the acquisition of the kind of education best suited to the condition of the individual; a greater disposition to defend the

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chastity of womanhood; a desire to cultivate polite manners; and to seek the inauguration and the maintenance of a higher social life will greatly and speedily conduce to a better citizenship in all sections of our country.

CHAPTER IX.

Universal Education and Universal Suffrage

Under a republican form of government the tendency has ever been toward universal suffrage, regardless of race or sex.

There may be temporary expedients resorted to, in various states, to impede the growth of this sentiment, and to thwart the practical application of this principle of government, but the accepted theory that all power in a democracy is inherent in the people causes an irresistible trend toward universal suffrage, which can not be permanently checked by experimental makeshifts of any character.

In a republic it is all the more important, then, that the doctrine of universal education be coupled with the theory of universal suffrage, and that no cheap citizenship, no sys-

tem of peonage, which is usually the result of ignorance in the body politic, be permitted to flourish to the detriment of our higher civil interests.

To deny to an intelligent and thrifty Negro the right of suffrage while permitting its exercise by an ignorant and shiftless white man can never be permitted, as a permanent principle, under our theory of government. Nor is it desirable to have a large class of persons, as inhabitants of a country, who have no intelligent interests in its affairs.

Under a system of universal education only does the author believe that, as a general rule, it will become possible for every citizen to become a useful factor in promoting the welfare of the state and national governments, and he has no other idea than that this conception of wise governmental and ethic policy will ultimately, obtain in all the states of the Union.

Any other theory must ultimately lead to most disastrous civil results, and can not, for

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a moment, be tolerated by an enlightened public sentiment.

No pride, of race, however hallowed by sacred memories and ancient customs; no species of syllogistic reasoning, however cogent, can rid a rational being of the idea that an intelligent and productive individual, white or colored, is not worth more to the state and to the nation, as a civil unit, than an ignorant and shiftless one.

CHAPTER X.

Congregational Schools

Institutions of learning for the higher education of the colored race were established soon after the close of the Civil War by all denominations.

No one of these, however, deserves to take higher rank than those which were established by the American Missionary Association, largely under control of the Congregational Church.

These were among the earliest schools founded and have been devoted both to higher education and to industrial training.

From these institutions there have graduated more than 1,000 students to become leaders of their people.

Besides universities and colleges, about

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eighty-four normal and graded schools, widely distributed throughout the South, have also been established by this association.

Among the most important of these institutions may be mentioned Howard University, Fiske University, Atlanta University, and Berea College.

HOWARD UNIVERSITY.

This institution was established mainly through the efforts of Gen. O. O. Howard, a distinguished soldier, immediately after the close of the Civil War.

It is located on the northern edge of the city of Washington, upon a twenty-acre campus, both beautiful and elevated.

It has always been open to all nationalities.

Besides the main building, four stories high, containing recitation and lecture rooms, chapel, library, laboratory rooms, museum and offices, it

CONGREGATIONAL SCHOOLS.

also has a medical building, a law building, and industrial building, Miner Hall and Clark Hall, the two latter being dormitories respectively for young men and young women.

This institution is thoroughly equipped and has a very able faculty of instructors.

FISKE UNIVERSITY.

This institution, located at Nashville, Tennessee, was founded October, 1865, and opened January 6, 1866.

It has a campus of thirty-five acres, being a healthful and beautiful location, about one and a quarter miles northwest of the state capitol, with buildings and equipment for its educational work valued at nearly \$400,000.

In 1871 the famous Colored Jubilee Singers raised \$150,000 for the institution besides books for the library and other valuable apparatus, which efforts largely led to the building up of this splendid institution of learning.

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The university consists of the following departments:

English, Normal, College Preparatory, College, Department of Music, Industrial and Theological.

Fiske University has long been justly regarded as one of the very best institutions in the South for the higher education of colored youth.

ATLANTA UNIVERSITY.

Few institutions of learning have done more for the higher education of colored youth in the South than Atlanta University.

It is located at Atlanta, Georgia, and was established soon after the close of the Civil War.

Industrial training is here combined with collegiate and academic instruction, and both made compulsory upon all students. The manual training, rather than the trade school idea, obtains here.

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Since it is the especial design of Atlanta University to supplement the work of secondary schools, and to begin the advanced educational work at the point where they leave off, the standard of admission to this institution is of a rather high character.

While this institution, like Berea College, is an outgrowth of efforts put forth by the friends of the Negro, at the close of the Civil War, for his educational and moral advancement, yet it is now chartered, is controlled by an independent board of trustees, is undenominational, but earnestly Christian, in character.

The university owns sixty-five acres in Atlanta, with four large brick buildings and other property, valued at nearly \$400,000.

Many of our best educators and leading professional men in the South have graduated from this institution.

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BEREA COLLEGE.

Possibly one of the most unique institutions of learning, in our land, viewed from almost any standpoint, is Berea College.

Founded in 1856, by Jno. G. Fee and Cassius M. Clay, two native Kentuckians and anti-slavery men, it opened its doors to the colored race in 1866 as a further protest against the spirit of caste, and there flocked to it immediately white and colored students from the North, white Kentuckians from the mountain regions of that state, and colored students from the "Blue Grass" regions of the "Dark and Bloody Ground."

For more than a generation this institution has done its work quietly and effectively without the least friction, bestowing its great educational benefits equally upon the "brother in black," as well as the "brother in white," until quite recently, when the Kentucky Legislature passed a law prohibiting the further education of both races at this college.

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The author of this book, being an alumnus of this institution, makes the prediction that the period covering the time, be it long or short, when Berea College will be closed to the colored race by legislative enactment, will be known in future as the "Dark age in Kentucky."

Since, in more than two-thirds of our states, and in our best institutions of learning, including Harvard and Yale, Negroes are permitted in the same schools with their white fellow citizens, the exclusion of colored students from Berea College would be laughable were it not lamentable.

No good reason can be given why the wholesome educational conditions heretofore existing at this college should not have continued.

No sane man can doubt but that at some future time the people of Kentucky will repeal this iniquitous law, which denies admission into Berea College to her colored citizens.

This institution is not denominational, although thoroughly Christian in character, and is

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managed by a board of trustees, representing all the leading denominations, no one of which has a controlling influence.

Berea College has buildings and equipment valued at more than \$150,000, a library of over 15,000 volumes, and an attendance of over 600 students, nearly one-third of whom were colored.

It also has a considerable endowment fund.

The institution includes Collegiate, Normal, and Industrial Departments, and has been doing splendid work for the cause of general education among the colored people and the mountain whites who most needed the Christian education afforded by Berea College.

CHAPTER XI.

Independent Schools

HAMPTON INSTITUTE.

Of all institutions that admit colored students, Hampton Institute has been the most distinctive in encouraging industrial education as the best means of reaching the masses and imbuing them with the proper ideas of self-reliance and self-help through trades that would enable them to gain a livelihood, to acquire and improve their homes. General Armstrong, the founder of Hampton Institute, felt that this character of training could only be given in industrial training schools to colored youth, since it was the tendency of trade unions to aid white youth to learn trades while discriminating against colored youth.

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Very early was solved, at this institution, what had been considered the difficult problem of correlating academic and industrial education by restricting manual training, because of its purely educative value and bearing, to those who take a strictly professional course, and giving a course of thorough training in the trades to those desiring to become mechanics—skilled artisans.

It is probably due to this institution more than to any other, where colored students attend, that the industrial idea has played such an important part, in recent years, in the training of the Negro youth of our land.

Tuskegee Institute, and many other schools of less note, are products of Hampton Institute, and it is safe to assert that the influence of this institution of learning has been felt in every state and almost every community in the United States through the efforts of Booker T. Washington, the noted colored leader, in advocating the doctrine of industrial education, and scores

INDEPENDENT SCHOOLS.

of other students, both men and women, who have become skilled in the trades, have been students of Hampton.

The Hampton Normal and Agricultural Institute, with General Armstrong, a distinguished soldier in the Civil War, who served as its first president for twenty-five years, began its work in April, 1868.

Being fostered by the American Missionary Association, as were many of these early schools for the Freedmen, it began with two teachers and fifteen students in an old brick mill and barracks which had done service in the Civil War.

In thirty-seven years this school has grown so that it has an attendance of more than 1,000 students, including Indians, representing ten states and territories, with eighty officers, teachers and assistants, with fifty-five buildings, well equipped for both professional and industrial training.

The institution was chartered by a special

HISTORY OF EDUCATION.

act of the General Assembly of Virginia in 1870, but is not owned nor controlled by either the State or Federal Government, but by a board of seventeen trustees, scattered over different sections of the country, and composed of six religious denominations, no one of which is in control.

The value of school property is more than \$600,000, with an endowment fund of nearly as much.

It receives aid from the state of Virginia for its agricultural work, and from the Federal Government for the board and clothes of the Indian students.

It also receives aid from both the Peabody and Slater funds, but these are all wholly inadequate to meet its demands, which amount to over \$75,000 annually, and which are supplied by contributions from the public.

INDEPENDENT SCHOOLS.

TUSKEGEE INSTITUTE.

The history of Tuskegee Institute, the now famous Negro institution of learning, reads like a romance.

It recounts the early struggles of a Virginia youth, friendless and penniless, afterwards an alumnus of Hampton Institute, who in some mysterious way, almost unknown to himself, had suddenly cast his lot in the "black belt" of Alabama, where, amidst unpropitious surroundings, he was subsequently to found one of the most famous institutions of learning for Negro youths in the New World.

Like many other schools of like character, Tuskegee Institute began in 1881, in an humble church and two shanties, with one teacher and thirty pupils, with an appropriation of \$2,000 from the state for the payment of teachers.

Now there are about eighty instructors and other persons connected with the management of the Institute, more than 1,000 students in attendance, nearly fifty buildings, 1,400 acres of

HISTORY OF EDUCATION.

land, property valued at a quarter of a million dollars, besides a handsome endowment fund of a half million dollars.

It is scarcely necessary to say that the individual who has achieved all this in less than a quarter of a century is Booker T. Washington, its founder, and, in the judgment of the author, the greatest educational reformer of this age, white or colored.

Almost with a prophetic eye, seeing the great need of his race for industrial growth and commercial opportunities, Mr. Washington began to develop his school along the lines which he had so well learned at Hampton, and without being at all inimical to higher education for the professional few, sought to confer the great boon of industrial education upon the masses through his students, who are so taught that their earning capacity is vastly increased, and in this way, it is his aim to bring about reforms in the home life of those in the South who had seen little hope beyond living in a one-room

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cabin, with a credit and mortgage system as a perpetual menace and barrier to their progress. This work is being done by means of the excellent training he is giving to those who attend in Normal, Industrial, and Theological Departments.

In spite of itself, Tuskegee Institute has grown until it is destined to become a great university, embracing all possible phases of education.

The institution is undenominational, but thoroughly Christian in character, and is controlled by a board of trustees selected from different sections of the country.

CHAPTER XII.

State Schools

STATE NORMAL, AGRICULTURAL AND MECHANICAL INSTITUTIONS.

In all the ex-slave states where separate common school systems obtain, there are established "State Normal, Agricultural and Mechanical Schools" for the education of colored youth, bearing the same relation to the colored common school system that state universities and state normal schools for white persons bear to the common school system for that race.

It is the design of these schools to give such a normal training as will best fit one to become a teacher in the public schools of their respective states, and also to encourage the pursuit of agriculture and the acquisition of trades along

STATE SCHOOLS.

those lines that tend to a more intelligent and thrifty citizenship for the colored race.

These schools differ some in the number and size of buildings, in the number of pupils in attendance, and the size of the faculty, but all have, in the main, the same design, and differ very little in the character of work done.

As a rule, however, the schools in the South are doing more along industrial lines than like schools in the border and Western states.

They are all doing splendid work for the cause of general education, and have done very much to prepare qualified teachers for the public schools of their respective states.

These schools are controlled in some of the states by boards of regents appointed by the governor, and confirmed by the Senate; in other states by regents, either appointed by the Legislature, or by the Board of Curators which has control of the State University for white persons as well as of the colored state institution.

HISTORY OF EDUCATION.

The president and faculty of all these schools consist of colored persons.

The State Normal and Industrial School at Normal, Alabama, began in the city of Huntsville, Alabama, May 1, 1875, first in a little church, then in houses rented for school purposes, until September 1, 1882, when a lot, near the city, consisting of five acres of land, upon which stood several buildings, was procured, for the permanent location of the school.

The school began without a dollar's worth of property, with one teacher, and nineteen pupils, and an appropriation of \$1,000 annually.

In three years its annual allowance had doubled, it had four teachers, with an attendance of 200 pupils.

By this time the outlook for the school was so promising that contributions were made from the Peabody and Slater funds, and an appropriation of \$4,000 annually was made by the State Legislature.

STATE SCHOOLS.

Subsequently the Alabama Legislature granted the institution a portion of the money derived from the Congressional Land Grant Act of 1890, known as the Morrill Fund, for the more Complete Endowment and Maintenance of Colleges for the Benefit of Agriculture and the Mechanic Arts," and thus recognized its right to exist henceforth as a full fledged State institution.

The institution now has a faculty of forty-one instructors, more than 500 students, with 2,047 volumes in its library, with 182 acres of land, with school buildings valued at \$29,654, and with an equipment valued at \$11,966.

There are seven departments, as follows: (1) Normal, (2) Normal Preparatory, (3) Model School, (4) Bible Training, (5) Music, (6) Business, (7) Industrial.

The success of this institution is largely due to the persistent and self-sacrificing efforts of President W. H. Councill, whose biographical sketch appears elsewhere in this volume.

HISTORY OF EDUCATION.

The Branch Normal College, located at Pine Bluff, Arkansas, has a faculty of ten instructors and an attendance of more than 200 students. It has 4,160 volumes in the library, twenty acres of land, buildings valued at \$18,000, with an equipment valued at \$12,500.

The Delaware State College, located two miles north of Dover, was established by an act of the Legislature in 1891, on a tract of land consisting of 100 acres. It is the latest State colored school to be established, and being the one located the furthest North of any others, it does not have such an opportunity for growth as many of the others that are located where the colored population is larger. It has 350 volumes in its library, buildings to the value of \$12,800, and an equipment valued at \$9,000.

The State Normal and Industrial College, located at Tallahassee, Florida, has a faculty of

STATE SCHOOLS.

fourteen instructors, with more than 200 students.

It has a library of 778 volumes, several acres, with buildings valued at \$30,044, and with an equipment valued at \$5,000.

The Georgia Industrial College for Colored Youth is located at College, Georgia.

It has a faculty of fifteen instructors, with about 500 students in attendance. There are 300 volumes in its library, 86 acres of land, with buildings valued at \$32,433, and with equipments valued at \$3,144.

This institution has been mainly built up through the efforts of President R. R. Wright, an able educator, whose biographical sketch is given elsewhere in this volume.

The State Normal and Industrial Institute, located at Frankfort, Kentucky, began its first session in October, 1887, with the author of this volume as its president, serving eleven years in

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that capacity, with one other teacher, with about a score of pupils in attendance, in a building consisting of four school rooms and a chapel, and one frame building as a residence for teachers.

The institution has so grown until it now has a faculty of ten, with an enrollment of 300 students.

There are 704 volumes in its library, and endowment fund of \$20,925, with 300 acres of land, school buildings valued at \$22,093, and with an equipment valued at \$10,000.

Southern University, located at New Orleans, Louisiana, has a faculty of fifteen instructors, and an attendance of about 400 students.

It has 2,603 volumes in its library, 104 acres of land, with buildings valued at \$45,395, and with equipment valued at \$11,167.

Alcorn Agricultural and Mechanical College is located at Westside, Mississippi.

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It has a faculty of sixteen instructors and over 300 students in attendance.

There are 5,200 volumes in its library, and endowment of \$113,575, with 380 acres of land, buildings valued at \$60,000, and equipment valued at \$65,000.

Lincoln Institute, located at Jefferson City, Missouri, has fifteen instructors and 300 students in attendance.

There are 400 volumes in its library, with thirty-nine acres of land for experiments in agriculture, with buildings valued at \$60,000, and with an equipment of \$5,600.

The Agricultural and Mechanical College for the Colored Race in North Carolina is located at Greensboro.

It has a faculty of nine instructors, with nearly 200 students in attendance. There are 750 volumes in its library, with 125 acres of

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land, with buildings valued at \$42,300, with an equipment of \$15,000.

The Colored Agricultural and Normal University of Oklahoma is located at Langston.

It has seven instructors and 172 students in attendance.

There are ten volumes in its library, with 120 acres of land, buildings valued at \$15,000, and an equipment of \$2,000.

See biographical sketch of its president, Inman E. Page, elsewhere in this volume.

The Colored Normal, Industrial, Agricultural and Mechanical College of South Carolina is located at Orangeburg.

Its faculty numbers twenty-seven, with nearly 700 students.

It has 600 volumes in its library, an endowment fund of \$95,900, with 130 acres of land, buildings valued at \$78,500, with an added equipment of \$27,000.

STATE SCHOOLS.

The Prairie View State Normal and Industrial College of Texas is located at Prairie View.

It has a faculty of twenty-one in number, with an attendance of nearly 300 students.

There are 800 volumes in its library, an endowment of \$1,500, buildings valued at \$78,600, with an equipment of \$6,687.

The West Virginia Colored Institute is located at Institute.

Its faculty consists of thirteen instructors, and there are nearly 200 students in attendance.

This institution has 1,560 volumes in its library, has thirty-one acres of land, buildings valued at \$64,500, with an equipment of \$24,000.

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BISHOP H. M. TURNER, D.D., LL.D., D.C.L.
President of the Council of Bishops.

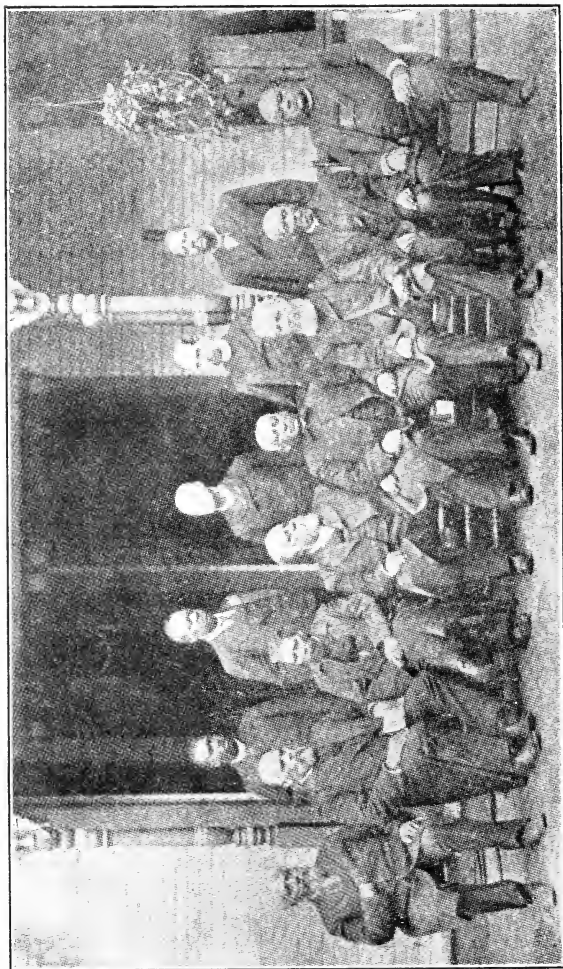
CHAPTER XIII.

The A. M. E. Schools.

Among the moral, religious and intellectual forces contributing to the elevation of the colored race is the A. M. E. Church, which was first organized at Philadelphia in 1816, by Richard Allen and others, as a protest against the spirit of caste then so rife among the Protestant churches of the United States.

The A. M. E. Church has always been regarded by its followers as being an outgrowth of necessity, and as being born of a manly spirit of religious self-respect, which found its highest type and best representative in the person of Richard Allen, its founder, hero, and first bishop.

To recount the early struggles of the fathers of this church is almost to review the lives of



BENCH OF BISHOPS (1900) A. M. E. CHURCH.

martyrs to a cause which they held to be as dear as life itself, and on account of which no sacrifice was regarded as being too great, and no privation deemed too severe.

Smarting under the spirit of a galling race discrimination, practiced in the churches of these early days, Allen and his followers withdrew from their white brethren for the purpose of establishing a branch of Methodism, where they could enjoy complete religious freedom under their own leaders without loss of self-respect and independent manhood.

With meager beginnings, in spite of poverty, discouragements, and almost insurmountable barriers, this church has grown in less than a hundred years from a mere handful of earnest men and women, gathered in a blacksmith shop, until it now has thirteen bishops, eleven general officers, twenty-five institutions for higher education, with a membership of more than 700,000 communicants.

No organization among the colored race is

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stronger in ecclesiastical polity, and more potent in the moral, religious and educational growth of our people.

Both in this country and in foreign lands its ethical teaching is not only widespread and most wholesome, but its influence along these lines is now being felt and is rapidly growing in Africa and the isles of the sea.

WILBERFORCE UNIVERSITY.

As early as September 21, 1844, steps were taken by the Ohio Conference of the A. M. E. Church for the establishing of an institution of learning.

These efforts led ultimately to the founding of Wilberforce University, near Xenia, Ohio, now the oldest and the leading educational institution of the A. M. E. Church.

Since the establishment of Wilberforce, twenty-five other educational institutions, embracing work done in Primary, Parochial,

THE A. M. E. SCHOOLS.

Graded School, Industrial, Normal, Scientific, Collegiate and University Courses, both in the United States and foreign lands, have been organized and are being maintained by this church.

This institution has done a wonderful work for the intellectual and moral growth of the A. M. E. Church as well as for the entire colored race throughout the world.

Wilberforce University consists of the following departments: Theological, College, Normal, Industrial and Musical.

Bishop Daniel A. Payne, through whose efforts the school was purchased for the A. M. E. Church for \$10,000 on the 10th of March, 1863, and who subsequently secured an appropriation from the General Government, and donations from trust funds as well as from individuals, to build up and to maintain it, was its first president, and acted in that capacity for thirteen years.

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Bishop Payne was succeeded in 1876 by President B. F. Lee, who largely brought it up to its present efficient standing to rank as one of the greatest educational institutions of our country, widening its educational scope, strengthening its faculty, and putting it upon a better financial basis.

President Lee was succeeded in 1884 by President S. T. Mitchell, through whose efforts, in the main, the State of Ohio agreed to make an annual appropriation to establish and to maintain its Industrial Department, thus at once practically placing the institution upon a firm and self-sustaining financial basis.

Among the valuable buildings, which are both beautiful and commodious, may be mentioned Main University Hall, Normal Hall and Payne Theological Seminary.

The seat of the institution occupies 192 acres, being a healthful and beautiful location, besides owning 1,250 acres of eastern Kentucky coal lands, with a handsome endowment fund, and

THE A. M. E. SCHOOLS.

with splendid equipments in all the buildings.

Total value of school property is \$171,400.

Over 300 students are enrolled here annually, representing all the states.

Wilberforce University numbers among its graduates, both men and women, many who have done remarkable work as preachers and teachers, for the colored race everywhere.

The present president is Rev. Joshua H. Jones, who is proving to be a most worthy successor to the three able presidents who have preceded him.

MORRIS BROWN COLLEGE,

Located at Atlanta, Georgia, was established through the efforts of Bishop W. J. Gaines in February, 1881.

To buy the grounds, consisting of four acres, and fronting three streets, in the very center of Atlanta, Bishop Gaines paid the first \$1,000 out of his own pocket, and the remainder of the

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purchase money of \$3,500 was contributed by the Georgia Conference.

Morris Brown College now consists of the following departments: Theological, College, Law, Missionary, Normal, Industrial and Musical.

The buildings and grounds are now worth nearly \$75,000.

It has an able faculty and an attendance of about 400 students. Rev. J. T. Flipper, a man of strong intellectual force, and who is splendidly equipped for the work, is the president of the institution.

WESTERN UNIVERSITY.

In a communication to the Journal, Frank Nelson of Lindsborg, Kansas, writes as follows concerning Western University, a school founded by Rev. Edwin Blatchley, a Presbyterian minister, at Quindaro, Kansas:

Quindaro is beautifully located amid woods and hills, a few miles above Kansas City, Kan-

sas. Rev. Blatchley organized the school along purely literary lines and maintained it largely through his own means and efforts. But very little encouragement was given him. It was a hard struggle. Debts were incurred. At the time of his death, in 1877, the land upon which the institution was located was about to be sold for taxes. At this critical period of the work a noble woman, Mrs. Mahala Endicott, came to the rescue of the institution. She lived in St. Joseph, Missouri, and walked all the way to Kansas City to interest Rev. B. F. Watson, pastor of the A. M. E. Church, in the school property. Mrs. Endicott had an abiding faith in the future of the Negroes of the West. A number of ministers and laymen of the church, notably, Rev. Mr. Watson, Rev. J. C. Embry, D.D., Rev. John Turner, and Mr. Corvine Patterson, interested themselves in the matter. As a result, the A. M. E. Church secured control of the land and the work was made secure for the future.

After the death of Dr. Blatchley the work

was practically at a standstill for some time. There was no specific organization and no central authority.

In the early '80s Bishop John Brown, of the A. M. E. Church, brought the question of Negro education at Quindaro before the session of the Fifth Episcopal District Conference, and it was decided to resume the work along broad and definite lines. It was the action taken by the Conference at this time that really prepared the way for Western University, the institution of learning that stands in the historic valleys of Quindaro to-day as the hope and pride of the Negroes of the West.

Rev. J. C. Booth took charge of the school after the new organization was effected. While but little progress was made during his administration in the upbuilding of the school, he, nevertheless, succeeded in clearing the title of the property. He was succeeded by Rev. F. Jesse Peck.

A new impetus was given to the work in

1880, when Bishop T. M. Ward was assigned to the district. He was very enthusiastic over the work at Quindaro and rallied the people to its support. During his administration the foundation was laid for the first building on the University campus. This building is now known as Ward's Hall.

Right Rev. J. A. Handy succeeded Bishop Ward in 1892. He had so much faith in Western University that he put his own money into the work and gave generously of his time and labor to the organization of the school. In 1896 Bishop Handy made arrangements with Prof. W. T. Vernon, who was then principal of schools at Lebanon, Missouri, to take charge of the work. The selection proved a wise one. It is during Professor Vernon's administration that Western University has made its most rapid progress along broad and useful lines of educational work.

Prof. William Tecumseh Vernon, president of Western University, is a remarkably able

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man, and fills a big place in the educational work for his race. He was born of ex-slave parents in a little log cabin in the country near Lebanon, Missouri, July 11, 1871. At the age of 15 he finished the public schools of Lebanon, Missouri. In the fall of 1886, he entered Lincoln Institute, Jefferson City, the Missouri State School for Negroes. He worked his way through school by serving as janitor, hotel waiter, and doing other forms of manual labor.

He graduated with class honors June 13, 1890. So limited were his means of support that upon graduation day he did not have enough money with which to buy his dinner. The summer following his graduation was spent as a waiter at a summer resort. In the fall of the same year Professor Vernon was elected teacher of the colored public school at Bonne-Terre, Missouri. It was now that his educational career began. Two years later he was elected principal of the Lebanon schools. Here he remained four years. During this time he

made himself well known in the educational work of the state. In studying the educational needs of his people, Professor Vernon became fully convinced that Booker T. Washington's idea of the Negro education is the correct one. He resolved that if an opportunity came he would make an effort along that line in the interest of his race. In the fall of 1896 the opportunity presented itself. He was called to the presidency of Western University, and at once took hold of the work with vigor and enthusiasm. Some idea of Professor Vernon's views may be gained from the following:

"We would place the Negro boys in a position to do for themselves as does the average white boy. Given a chance, they will hold their own; they will demonstrate their true worth. The true Negro boy, if idle, cannot hope to equal the white boy when that white boy is busy from the very day he leaves school until the day of his death. These youths must be intellectually educated to the higher professions, industrially

educated to agriculture and the trades, morally educated to know how to do the right.

“We do not say that we must all be tradesmen, but we do say that we should be placed above idleness and put into the acquisition of wealth, the acquiring of realty holdings, the building up of the sanctified home, whence comes the bulwark of our people.”

As a result of Professor Vernon's untiring efforts and the liberal support of the State, Western University to-day has an enrollment of 150 students. A seven-year college course has been established and work is offered in the following departments: Theological, Classical, Normal, Sub-normal, Musical (vocal and piano), Industrial, with courses in Mechanical Drawing, Carpentry, Printing, Dressmaking, Tailoring, Business Course, Shorthand and Typewriting, Agriculture, Cooking and Laundering. Professor Vernon is striving to raise the literary standard of the university while developing a great industrial school.

THE A. M. E. SCHOOLS.

The University now owns 130 acres of land, valued at \$18,000. The valuation of the buildings is \$40,000.

KITTRELL COLLEGE,

Located at Kittrell, North Carolina, was founded in 1886, and incorporated in 1887. This institution was organized through the efforts of Prof. John R. Hawkins, at present Secretary of Education of the A. M. E. Church.

Kittrell College has grown rapidly and is justly regarded as one of the best A. M. E. schools in the South.

The school property is valued at more than \$80,000, and consists of sixty acres of land and four buildings.

The institution has the following departments: College, Missionary, Normal, Industrial and Musical. It has fourteen instructors and 214 students.

Prof. Joseph S. Williams, A.M., is the president.

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ALLEN UNIVERSITY,

Located at Columbia, South Carolina, was founded in 1880. It has four acres of ground, four cottages, and one main building of forty-two rooms, and a Girls' Industrial Hall, which is said to be one of the finest buildings in the State of South Carolina.

The institution has the following departments: Theological, Law, Classical, Normal, Musical, Intermediate, Graded, and Domestic Economy.

There are eight officers and teachers, with an average attendance of 351 students. The value of grounds and buildings is about \$35,000.

PAUL QUINN COLLEGE,

Located at Waco, Texas, was founded in 1881. It consists of twenty acres of land, twelve buildings, with eight instructors, and 223 students.

It embraces the following departments: Theological, College, Law, Normal, and Musical.

THE A. M. E. SCHOOLS.

The total value of property is \$80,000. Rev. Wm. J. Laws, D.D., is president.

EDWARD WATERS COLLEGE,

Located at Jacksonville, Florida, was established in 1883. It has two acres of land, with two buildings, five officers and instructors, with 220 students.

It has the following departments: College, Normal, Preparatory, Music, and Industrial. The total value of property is \$25,000.

Prof. A. St. George Richardson, B. A., is president.

SHORTER UNIVERSITY,

Located at North Little Rock, Arkansas, was established in 1887, and has two acres of ground, two buildings, five officers and teachers, and an attendance of 220 students.

It has the following departments: Theological, College, Normal, Industrial, and Law.

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The total value of school property is \$10,250.
Rev. A. H. Hill is the president.

CAMPBELL COLLEGE.

Was established at Jackson, Mississippi, in 1897. It has one large, handsome two-story and a half frame building, in which are the chapel, the library, the halls of the literary societies, the Departments of Law, of Medicine, Music, Theology, the Industries, and the College of Letters.

The college owns 1,036 acres of land, with nine instructors, 120 students, and \$10,500 worth of school property.

Besides the institutions of the A. M. E. Church mentioned in this volume there are others which are doing splendid work for this denomination in the educational field, such as Payne University, Selma, Alabama; Wayman Institute, Harrodsburg, Kentucky; Turner Normal Institute, Shelbyville, Tennessee; Flegler

THE A. M. E. SCHOOLS.

High School, Marion, South Carolina; Delhi Institute, Delhi, Louisiana; Sisson's High School, South McAllister, Indian Territory, and Parochial schools in Africa, British Guiana, and the Islands of Hayti, San Domingo, Bermuda, and Bahama.

General summary: Number of schools, 25; teachers, 160; average attendance of pupils, 4,695; acreage of land, 1,482; buildings, 51; total value of school property, \$658,000.

CHAPTER XIV.

A. M. E. Zion Schools.

The A. M. E. Zion Church is one of the most potent moral, religious and educational forces in this country among the colored race.

This church was organized in New York, in 1799, and has grown so rapidly that it now has nine bishops, seventeen general officers, more than a half million communicants, school property valued at \$355,000, and a total valuation of property, including schools, churches, parsonages, etc., amounting to \$4,865,372, with five connectional institutions of learning, twenty-one denominational schools of intermediate grade, with its important mission work in Africa and British Honduras.

LIVINGSTON COLLEGE,

Located at Salisbury, North Carolina, and the leading educational institution of this church, was established in 1882, mainly through the efforts of Bishops Hood and Lomax, and Dr. J. C. Price, the leading spirit in the movement. Dr. Price traveled extensively in Europe and in this country, and was instrumental in securing large donations, from which Livingston College has grown, until it ranks as one of the foremost institutions of higher education for our people.

The early struggles attending the establishment of this college, with meager beginnings, self-sacrifice and hardships, are similar to a score of others which have grown into splendidly equipped institutions of learning.

Huntington Hall, Dodge Hall, Hopkins Hall, and Ballard Industrial Hall, are all commodious and well furnished buildings, which stand as a living monument to the energy and worth of Dr. J. C. Price as a great educator and successful financier.

HISTORY OF EDUCATION.

This institution embraces Collegiate, Theological, Normal, Medical, and Industrial departments.

There are ten instructors, and 300 students in attendance, representing almost every State in the Union, as well as students from Africa and the West Indies.

Livingston College occupies a site of fifty acres, and the school property is valued at over \$100,000.

Dr. W. H. Goler is the president.

CHAPTER XV.

C. M. E. Schools.

The C. M. E. Church was the outgrowth of the Civil War. Two hundred thousand colored members separated from the Methodist Episcopal Church South, and in 1866 took steps to form a separate and distinct religious organization.

In 1870 the C. M. E. Church was formally organized at Jackson, Tennessee, by the election of colored bishops.

The church is recognized now as a most potent force for the elevation of the colored race in this country. It has seven bishops, a splendid publishing house at Jackson, Mississippi, and much valuable school and church property.

Among its many schools which are doing very much for the intellectual, moral and relig-

HISTORY OF EDUCATION.

ious training of colored youth may be mentioned Lane Seminary and Payne Institute.

LANE SEMINARY,

Located at Jackson, Tennessee. It was founded largely through the efforts of Bishop Lane.

The main building, erected at a cost of \$15,000, is a fine three-story brick structure, well equipped for educational purposes.

Here are found all the departments usually connected with a college, including an industrial department.

PAYNE INSTITUTE,

Located at Augusta, Georgia, is doing very much for the higher education of those who desire to take a professional course as well as affording an opportunity along the lines of industrial training to those who show an inclination for the trades.

C. M. E. SCHOOLS.

“Haygood Memorial Hall” the main building, was secured through the efforts of Bishop Haygood of the M. E. Church South, who, while living, was one of the best friends the colored race ever had in this country. “Our Brother in Black” and other writings in the interest of the colored race have endeared the bishop to thousands of his fellow men. The presidents of Lane Seminary and of Payne Institute are both white men, who are deeply interested in the advancement of the colored race.

CHAPTER XVI.

M. E. Schools.

There are still quite a number of colored communicants left in the M. E. Church, and for these, the mother church, true to her ancient traditions as being "no respecter of persons," has not failed to make ample educational provisions.

This church has founded and is still maintaining many of the best and most noted institutions of learning for colored youth in this country.

Lack of space will only permit a brief sketch of a few of the most important of these.

CENTRAL TENNESSEE COLLEGE,

Located at Nashville, Tennessee, was first organized in 1865 by contributions from the

M. E. SCHOOLS.

Missionary Society of the M. E. Church, and was chartered by the Tennessee Legislature as early as 1866.

Few institutions for our people rank higher than "Old Central," or have sent out more professional men and women who are a credit to humanity.

Central Tennessee College has Collegiate, Normal, Theological, Medical and Industrial departments. The Meharry Medical Department, organized in 1875, and now a part of this institution, is famous for the number of efficient graduates in medicine that have been sent into almost every state in the Union.

Rev. John Braden, D.D., one of the best friends of the colored race, was for quite a number of years the president of this institution.

CLARK UNIVERSITY,

Located at Atlanta, Georgia, was founded in 1870 by the Freedman's Aid and Southern

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Education Society of the Methodist Episcopal Church.

While Clark University embraces all the departments usually connected with a university, and in no sense undervalues the importance of a broad and liberal training to fit one for the professions, yet it is probably in its industrial training that it excels, and this has probably grown to be its most distinctive feature.

In the Industrial Department of Clark University students are actually taught the following trades: Carpentry, Wagon-making, Carriage Trimming, Harness-making, Painting and Printing.

They leave school prepared to enter upon trades in any community where they may go.

Rev. Charles Manley Melden, Ph.D., is president of Clark University, and there is associated with him in the work, Prof. Wm. H. Crogman, A. M., teacher of Latin and Greek, and author of a book which has been widely read, entitled,

M. E. SCHOOLS.

“The Remarkable Advancement of the Negro Race.”

CLAFLIN UNIVERSITY,

Located at Orangeburg, South Carolina, was organized in 1869 mainly through the generosity of the Hon. Lee Claflin and family, of Boston, Massachusetts.

This institution owns about 100 acres of land, with twenty good buildings, and has been assisted at various times by the Peabody and Slater funds.

The University embraces Collegiate, College Preparatory, Normal, and English courses, besides having about twenty different industries taught.

There are about twenty teachers, with about 300 students in attendance, and with property estimated to be worth more than \$100,000.

Rev. L. M. Dunton, A. M., D.D., is president.

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GAMMON THEOLOGICAL SEMINARY,

Located at Atlanta, Georgia, boasts of being the largest theological school for the exclusive education of colored people in the United States. It was built through the efforts of Elijah H. Gammon, of Maine, a philanthropist, who endowed this institution with nearly a half million dollars.

This institution is doing a splendid service for young men who are preparing for the ministry, not only for the M. E. Church, but for all colored denominations that desire to avail themselves of its splendid advantages.

Rev. Wilbur P. Thirkield, D.D., is president.

With the president is associated Dr. J. W. E. Bowen, Professor of Church History, and one of the best educated as well as one of the best known men of our race.

In addition to the institutions that I have mentioned, I shall simply speak of others which are doing splendid educational work for the colored race, viz: New Orleans University, at

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New Orleans; Cookman Institute, at Jacksonville, Florida; Rust University, at Holly Springs, Mississippi; Princess Anne Academy, at Princess Anne, Maryland; Wiley University, Marshall, Texas; Morgan College, at Baltimore; Bennett College, Greensboro, North Carolina; Philander Smith College, Little Rock, Arkansas; Geo. R. Smith College, Sedalia, Missouri, and others equally as meritorious.

CHAPTER XVII.

Baptist Schools.

The Baptists constitute the largest denomination among the colored race in the United States, and while their power is not as well centralized as that of Methodist bodies, owing to a difference in church polity, yet as individual churches and in their connectional associations, they have made a splendid showing for the moral, religious, and intellectual advancement of their followers, as well as for the colored race generally.

There are 2,038,427 members of the Baptist church, including all branches, thirty regular State conventions, thirty-two auxiliary Woman's State conventions, 517 associations, 16,440 churches, 16,084 ordained ministers, 13,707 Sunday schools, 41,527 officers and teachers,

BAPTIST SCHOOLS.

544,505 pupils, 11,069 meeting houses, with a total valuation of church property amounting to \$12,196,130.

The following are the officers of the National Baptist Association, 1900-1904:

President, Rev. E. C. Morris, D.D., Helena, Arkansas.

Secretary, W. L. Causler, A. M., Nashville, Tennessee.

Assistant Secretary, Rev. W. W. Gilbert, D.D., Columbia, South Carolina.

Treasurer, Rev. J. H. A. Cyrus, Port Royal, Virginia.

Statistician, Rev. S. W. Bacote, B. A., Kansas City, Missouri.

Auditor, Rev. Robt. Mitchell, A. M., Kansas City, Kansas.

The number of educational institutions, under the management of both white and colored instructors are numerous, of a high order, and are widely scattered throughout the United

States, as well as having important mission and educational work in foreign fields.

For want of space, the most important of these schools will be mentioned somewhat in detail, and other meritorious ones simply alluded to.

ROGER WILLIAMS UNIVERSITY,

At Nashville, Tennessee, was established in 1863 by Rev. D. W. Phillips, D.D., who served as its president for several years.

The location of the institution is upon a site near the suburbs of the city, which is both beautiful and healthful.

Roger Williams University has Collegiate, Theological, Academic, Normal, English, Musical, and Industrial departments.

There are sixteen instructors, with about 250 students in attendance.

The total value of school property is \$80,000.

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SPELLMAN SEMINARY,

Located at Atlanta, Georgia, was organized in 1881 in the Friendship Baptist Church (colored), of that city, through the efforts of Miss S. B. Packard and Miss Harriet E. Giles, two white teachers from the North, with less than a dozen pupils, and has grown until it is now regarded as the best equipped institution for the education of colored girls in the United States. The school site is a magnificent one, with splendid buildings, and an able faculty, with a large attendance of girls from all parts of the country.

This institution is one of very high grade, well equipped, and admirably managed.

Miss H. E. Giles is the principal.

WAYLAND SEMINARY,

Situated at Washington, D. C., was founded in 1865 by contributions from Northern women interested in the education of colored youth.

The main building consists of a fine four-

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story structure, with accommodations for seventy-five students, with recitation rooms, and rooms for the faculty.

The institution has Academic, Normal, and Theological departments.

The total value of the property of Wayland Seminary is \$80,000, with an endowment of \$20,000.

Rev. G. M. P. King is president.

RICHMOND THEOLOGICAL SEMINARY,

Situated at Richmond, Virginia, was established by the American Baptist Home Mission Society, in 1868.

This institution was founded mainly for the education of ministers, and in this respect it is surpassed by few others in the work it is doing along theological lines.

The faculty of the Richmond Theological Seminary is a very able one, being such earnest Christian men and scholars as Prof. J. E. Jones, D.D., Prof. G. R. Hovey, A. M., and Prof. D. N.

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Vassar, D.D., with President Charles H. Corey, A. M., D.D., as president.

ATLANTA BAPTIST SEMINARY,

At Atlanta, Georgia, was organized in 1879, under the direction of the American Baptist Home Mission Society.

For years this school was known as The Augusta Institute, being located at Augusta, Georgia, and its growth was somewhat slow during the presidency of Rev. Joseph T. Robert, L.L.D., but upon his death, Rev. Samuel Graves, D.D., became president, and vigorous measures were taken by him to advance the school more rapidly.

A new site was selected, and in 1889 the main building, commodious and well equipped, was erected at a cost of \$27,000. Rev. Geo. Sales is president.

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SHAW UNIVERSITY,

Located at Raleigh, North Carolina, occupies a beautiful location, not far from the center of the city.

Upon the grounds of this institution, consisting of several acres, have been erected five large brick buildings, others being of wood, which are said to afford the best accommodations of any colored school in North Carolina.

Shaw University was established in 1865, through the efforts of Dr. H. M. Tupper, D.D., who began his educational work among the colored race at the close of the Civil War, in a cabin ten by twenty feet.

This institution has Normal, Collegiate, Scientific, Music, and Industrial departments, as well as Schools of Pharmacy, Law, Medicine, and a Missionary Training School, all of which are in a flourishing condition.

Prof. Chas. F. Meserve is president.

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LELAND UNIVERSITY,

Located at New Orleans, Louisiana, was established in 1870, for the higher education of men and women for Christian citizenship, regardless of race or creed.

This institution was founded through the efforts of Holbrook Chamberlain, Esq., of Brooklyn, New York, who, at his death, left to it an endowment fund of \$100,000, the interest of which is to pay teachers.

The University has commodious buildings, well equipped for educational purposes, and an able faculty.

Dr. Edward Cushing Mitchell, D.D., is president.

THE WESTERN COLLEGE,

Located at Macon, Missouri, was established in 1890 by the Colored Baptists of the State of Missouri.

The site of this school occupies twelve acres

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of land, within the city limits of Macon, which cost \$4,000.

There are two buildings used for school purposes, but so rapidly has this institution grown since its opening at Macon in 1892, that these are wholly inadequate for their purposes.

Students have matriculated here from almost all the States of the Central West.

Prof. Enos L. Scruggs, B. D., a graduate of Lincoln Institute, and one of the most scholarly and forceful educators of the colored race, is president.

See biographical sketch elsewhere in this volume.

VIRGINIA BAPTIST SEMINARY,

Located at Lynchburg, Virginia, was established by the Virginia Baptist State Convention at Alexandria, in 1887.

The aim of the institution is to give a thorough and practical education to the colored youth.

BAPTIST SCHOOLS.

The school is controlled and supported by the Colored Baptists of Virginia.

The total value of school property is more than \$40,000, with an attendance of about 250 students.

The main building is a magnificent, well equipped structure, which stands as a monument to the Colored Baptists of Virginia.

Prof. Gregory W. Hayes, A. M., a graduate of Oberlin College, is president. He is assisted by an able faculty.

STATE UNIVERSITY,

Located at Louisville, Kentucky, was organized through the efforts of the Kentucky Colored Baptists, led by Wm. H. Steward, E. P. Marrs, H. C. Marrs and others.

The school was opened in 1879, with Rev. E. P. Marrs as principal, assisted by his brother, H. C. Marrs. Upon the election of the late Dr. Wm. J. Simmons as president, the institution grew rapidly, and in the meantime had been

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chartered by the General Assembly of the State of Kentucky.

The State University embraces Theological, College, Normal, Grammar, Art, Music, Sewing, and Printing departments.

Rev. Chas. L. Purce, A. B., D.D., is president.

He is assisted by a faculty of eight able instructors.

WATERS NORMAL INSTITUTE,

Located at Winton, North Carolina, was chartered in 1887, and is doing a splendid work for the cause of higher and practical education under the presidency of Rev. Calvin S. Brown, a man of great energy and sterling worth as a Christian educator.

He is assisted by four excellent instructors, and the work is done in a main building which is of beautiful architecture.

BAPTIST SCHOOLS.

SELMA UNIVERSITY,

Located at Selma, Alabama, was begun in 1878. The institution began with the purchase of thirty-six acres of land and a small building which cost \$3,000.

The school has grown until its school property is now valued at \$20,000.

Rev. C. S. Denkins is president.

He is assisted by a faculty of two white and eight colored teachers.

Among other important and flourishing institutions of learning of this denomination may be mentioned Bishop College, Marshall, Texas; Benedict College, Columbia, South Carolina; Hartshorn Memorial College, Richmond, Virginia; The Mather Industrial School, Beaufort, South Carolina; Jackson College, Natchez, Mississippi; Dawes Academy, Berwin, Indian Territory; Storer College, Harper's Ferry, Virginia; The Bible and Normal Institute, Memphis, Tennessee; Arkadelphia Academy, Arkadelphia, Arkansas; The Florida Institute, Live Oak,

Florida; Walker Baptist Institute, Augusta, Georgia; Arkansas Baptist College, Little Rock, Arkansas; Hearne Academy, Hearne, Texas; Houston Academy, Houston, Texas; Jeruel Academy, Athens, Georgia; Home Institute, New Iberia, Louisiana; Spiller Academy, Hampton, Virginia, and Florida Baptist Academy, Jacksonville, Florida.

ECKSTEIN NORTON UNIVERSITY,

Located at Cane Spring, Bullitt County, Kentucky, was established in 1890, through the efforts of the late Rev. Wm. J. Simmons, D.D., and Rev. C. H. Parish, A. M., who is now the president of the institution.

This University is designed to give instruction along literary, theological and industrial lines.

In the Industrial Department are taught carpentry, blacksmithing, farming, printing, plain sewing, dressmaking, tailoring, and cooking.

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The Business Department includes shorthand, typewriting, and bookkeeping.

The Musical Conservatory is under the direction of Prof. Hattie A. Gibbs, and this branch of the work has rendered the institution famous throughout the country.

Students attend here from nearly twenty States in the Union.

The faculty consists of a corps of able and widely known instructors who are graduates from the best known institutions of our land.

CHAPTER XVIII.

Presbyterian Schools.

The Presbyterian Church, in proportion to its number of colored communicants, has done as much for the higher and industrial education of the Negro race as any other denomination in this country.

Some of these institutions are under the control of white instructors, while others are managed either in whole or part by colored instructors.

These schools are scattered at convenient points in States where the colored people are most numerous and are doing splendid work in the general cause of education.

LINCOLN UNIVERSITY,

Located in Chester County, Pennsylvania, was chartered by the Legislature of Pennsylva-

nia as early as 1854, for the purpose of giving a scientific, classical, and theological education to colored male students.

Many of the ablest theologians, as well as teachers, lawyers, and physicians, among the colored race, have graduated from this institution.

Probably no other school in the North has done as much for the education of colored youth as Lincoln University.

This institution embraces Normal, Collegiate, and Theological departments, with commodious buildings which are ample for its educational work.

Rev. I. N. Randall, D.D., is president. He has associated with him a faculty of very able instructors.

SCOTIA SEMINARY,

Located at Concord, North Carolina, is chartered by the Legislature of North Carolina. Its aim is to give a thorough Christian educa-

tion to colored girls, and to advance the interest of the Presbyterian Church among the colored people of that vicinity.

Rev. D. J. Satterfield, D.D., is president.

BIDDLE UNIVERSITY,

Located at Charlotte, North Carolina, was named in honor of the late Henry J. Biddle of Philadelphia, whose widow made to it some liberal contributions.

It is chartered by the Legislature of the State, and is under the control of the Presbyterian Church.

The object of the institution is to give a liberal Christian education to those colored youth who are preparing themselves to become preachers and teachers, as well as leaders of their race in other callings.

It occupies a site of sixty acres in the suburbs of the city.

The main building is a large and very beau-

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tiful structure, well adapted for its educational work.

The institution embraces Collegiate, Normal, Theological, and Industrial departments, and is largely attended by students of the Presbyterian Church from all parts of the South.

Rev. D. J. Sanders, D.D., is president.

HAINES NORMAL AND INDUSTRIAL INSTITUTE,

Was established at Augusta, Georgia, in 1886, through the efforts of Miss Lucy C. Laney.

The institution was at first almost wholly maintained by her personal efforts, but is now under control of the Freedman's Board of the Northern Presbyterian Church.

The main building is a handsome four-story brick structure, well equipped, affording boarding accommodations for about seventy girls, and class room facilities for about 500 students.

In addition to the academic training given industrial training in sewing, laundering, nurs-

ing, printing, shoe-making, and general house-cleaning is also taught.

The departments at Haines Normal and Industrial Institute consists of College, Preparatory, Higher English, Grammar School, Primary, and Kindergarten courses.

The institution has an attendance of 450 students. Miss Lucy C. Laney, the founder, and a graduate of Atlanta University, is the principal.

She is assisted by a corps of able instructors.

Other institutions that are under the control of the Presbyterian Church, and that are doing a splendid work for the education of Negro youth may be mentioned, viz: Mary Allen Seminary, Crockett, Texas; Mary Holmes Seminary, West Point, Mississippi; Barber Memorial Seminary, Anniston, Alabama; Brainerd Institute, Chester, South Carolina; Ingleside Seminary, Burkville, Virginia; Swift Memorial Institute, Rogersville, Tennessee; Monticello Seminary, Monticello, Arkansas; Immanuel Training

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School, Aiken, South Carolina; Dayton Academy, Carthage, North Carolina; Albin Academy, Franklinton, North Carolina; Ferguson Academy, Abbeville, South Carolina; Harbison Institute, Beaufort, South Carolina; Mary Potter Memorial School, Oxford, North Carolina; Cotton Plant Academy, Cotton Plant, Arkansas; Richard Allen Institute, Pine Bluff, Arkansas.

CHAPTER XIX.

Episcopal Schools.

The Episcopalians have not been behind other denominations in their efforts to aid in the moral, religious and educational growth of the colored race.

The schools established by them are of superior grade and are doing a remarkable work for the elevation of their communicants and for all others who avail themselves of the advantages offered by Episcopal educational institutions.

For want of space we shall only mention a few of their schools, which may be regarded as typical of the others.

ST. PAUL'S SCHOOL,

Located at Lawrenceville, Virginia, is under the general control of the Protestant Episcopal

EPISCOPAL SCHOOLS.

Church, and under the immediate supervision of Rev. James S. Russell, Archdeacon of the Diocese of Southern Virginia.

In addition to the liberal academic education received here, male students are given industrial training in blacksmithing, wheelwrighting, carpentering, printing, shoemaking, farming, grist, and saw-milling. The girls are taught cutting, fitting, dressmaking, tailoring, cooking, washing, and ironing.

There are more than 300 students in attendance, representing sixteen States in the Union.

COLORED ORPHAN ASYLUM AND INDUSTRIAL SCHOOL,

Located at Lynchburg, Virginia, was chartered by the Legislature of Virginia in 1889, and is established for the benefit of colored orphans.

The institution occupies a farm of 100 acres, with one wing of its main building completed, giving shelter to between fifty and sixty chil-

dren between the ages of infancy and sixteen. A second wing has now been erected, which greatly increases the efficiency of the institution.

Such scholastic and industrial training is only attempted as will best fit the pupils for the active duties of life.

Rev. A. Jaeger, D.D., is the general manager of the institution.

ST. AUGUSTINE'S SCHOOL,

Located at Raleigh, North Carolina, was organized after the close of the Civil War by the Rev. J. Brinton Smith, D.D., with the hearty co-operation of Bishop Atkinson of North Carolina.

The money to secure land and to erect buildings was raised by Dr. Smith.

Collegiate, Normal, and Industrial departments are maintained and successfully operated.

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There are large buildings for girls and young men, two of which were built almost entirely by the students.

The school has an endowment of \$30,000, and is doing splendid work along the lines marked out by its Board of Managers.

The Episcopal Church has other institutions of learning, and also Parochial schools located at points in the South, where the colored population is the most numerous.

Home Training

While all, who are at all conversant with the facts, as presented in this book, must admit that most commendable progress has been made by the descendants of the recently emancipated slaves, in less than forty years, especially when statistics are given showing that more than one-half of the Negro population can write, yet the weak point, barring defects in common school systems, where equal opportunities are not afforded to all alike on account of color, is found, as is to be expected, in the greater lack of proper home training on part of the average Negro child, as compared to the average white child.

The matter of proper home training is a relative rather than an absolute one, at any rate, and the lack of it is to be found in all primitive races, regardless of color, struggling to reach a higher moral and intellectual plane.

It is not strange, then, that a proper lack of home training would beset the Negro upon the very threshold of his intellectual life, and prove something of a barrier to his more rapid growth in intellectual and moral pursuits. But, as successive generations pass away, and others come upon the stage of action, this want will be gradually supplied until the Negro child can begin his career at the public schools upon an equal footing with the white child.

Considering the many difficulties encountered by Negro parents, and the great sacrifices made by them in their efforts to educate their children, the progress made even in their home training can not only be regarded as hopeful, but also as being truly marvelous.

Address by John H. Jackson

An address delivered to the Teachers of Missouri by John H. Jackson in the Hall of the House of Representatives at Jefferson City, December 28, 1900:

“The pleasant task is mine to bear fraternal greetings from the association of teachers at the court house to you at the capital.

“Our association is composed largely of the descendants of ex-slaves, whose ancestors a few years ago were members of tribes wandering aimlessly in the jungles of Africa.

“Your ancestors represent generations of culture, which is now felt as the most potent force in human affairs.

“Since the battle of Hastings your race, whether in a battle of bullets or of ballots, has played the most important part in the world’s history.

ADDRESS BY JOHN H. JACKSON.

“It is peculiarly appropriate, then, that greetings be borne from the weaker to the stronger, and that, after the lapse of centuries, these races are found in the new world seeking to continue the cultivation of friendly relations.

“While we may derive a sort of grim satisfaction in reading Tacitus, to know that even your ancestors, the ancient Britons, tattooed their bodies, burrowed in dens and wore their masters’ collars around their necks, yet the world can never forget the fact that in the eloquent words of another, in speaking of the ancient Britons, ‘Even in their barbarism they were able to withstand the invincible cohorts of Julius Caesar.’

“That may be considered a strange irony of fate which induces the dominant race to become magnanimous and the other to forget and to forgive, yet the feeling that induces such action is certainly of divine origin and in harmony with the best ethical teaching of our age.

“Whatever others may think, the sensible

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American Negro, and especially the colored teacher, knows that our civilization to-day represents the struggle of the Anglo-Saxon to attain to what is best both in conceptive and constructive systems of education.

“While the Anglo-African does not hope to dominate this land, yet he thinks he should have, as by right of inheritance, the privilege to share in all past glorious achievements, and be permitted in future to win triumphs, if possible, in unexplored fields.

“While we may admit that there is not among us to-day any living Frederick Douglass, yet during thirty-five years of freedom we can point to a Paul Lawrence Dunbar in poetry, to a Charles W. Chestnut in prose, and to one of the greatest educational reformers of our times in the person of Booker T. Washington.

“On account of these achievements we are sure that the enlightened judgment of the world considers that there are future possibilities for the trained and cultured Negro.

“In extending to you fraternal greetings I recognize the fact that I am addressing the most liberal class of citizens in the state of Missouri, so far as my people are concerned; let us all trust that we may see in it a glimmering of the dawn—a ray of hope—a beginning of that higher and better civilization which is fraught with wonderful and magnificent possibilities for both races.

“You are greeted the more heartily because, more than others, you know that the old days are gone, and that a new race of colored men and women, as it were, is now at the bellows and throttle valve, and that new ideas, gathered from the school room and from the broader fields of experience are destined to supplant the old and to dominate the new.

“More than others you fully appreciate the fact that we, as colored teachers, have discovered that moral ideas must precede religious fanaticism, and that the teacher must logically be the forerunner of the preacher.

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“For, while the pious priest is struggling with might and main to keep the children out of hades, we are trying to keep hades out of the children.

“If permitted, however, to indulge in a few words of eulogy, a tribute of respect would be paid to the colored teacher in language substantially as follows:

“I do not hesitate to affirm that there is more of moral worth, intellectual growth and substantial material accumulations among colored teachers than can be found in the ranks of any other profession of colored people.

“It is the only body among us that has the courage of its convictions to such an extent as to be potent enough to relegate moral lepers to the rear and to purge itself of the shams and parasites that would infest its ranks.

“It is the only profession among us that prepares our youth for noble manhood and exalted citizenship.

“It is the only profession among us that puts a premium upon brains and stamps ignorance as a crime.

“I can very well say of them in the words of another: ‘The very act of struggling is in itself a species of enjoyment; and every hope that crosses the mind, every high resolve, every generous sentiment, every lofty aspiration—nay, every brave despair—is a gleam of happiness that flings its illumination upon the darkest destiny.’

“And after life’s fitful fever,” if I were asked to select a suitable inscription to be placed upon marble as the epitaph of a faithful teacher, upon it would be inscribed, in imperishable letters of gold, the expressive words of Dean Milman:

“‘It little matters at what hour o’ the day
The righteous falls asleep—Death can not come
To him untimely who has learned to die.
The less of this brief life the more of heaven;
The shorter time the longer immortality.’

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“(1) Fraternal greetings are extended to you because you are our friends and co-laborers and, therefore, know how to sympathize with us in our difficulties.

“(2) Because you are content to do the work of each day thoroughly in instilling correct principles in our youth and to leave the solution of unsettled questions to those who are to come after you.

“(3) Because, in common with us, you encourage us to teach the Negro youth of our land to look more to his destiny than to his origin, to dwell less in the past and to live more in the future, to expect infinitely more under the stars and stripes than he could possibly hope for under African skies.

“(4) Because it is believed that you are willing to have us encourage the Negro youth to enter all fields fraught with human effort, and thus permit him to be taught that he is, in truth, the architect of his own fortune, the guiding star of his own destiny.

“Be assured that, as colored teachers (although I say it modestly), we are as willing to give, if possible, as to receive.

“We are not unmindful of the fact that like us you have your professional trials and difficulties, and if permitted to make a parody upon the beautiful sentiment expressed by the great Irish bard, I would say:

“‘Come, ye disconsolate, where’er you languish,
Come, at our pedagogical alter fervently kneel;
To us bring your wounded hearts, tell us your
anguish;

You have no sorrow we would not heal.’

“You will find among us at the court house many Mark Tapleys, who can extract sunshine from shadow and who can see triumph even in failure.

“We believe somewhat in the philosophy of Paul Lawrence Dunbar, expressed in the poem entitled ‘For the Man Who Fails,’ as follows:

“ ‘The world is a snob, and the man who wins
Is the chap for its money’s worth;
And the lust for success causes half of the sins
That are cursing this brave old earth.
For it’s fine to go up, and the world’s applause
Is sweet to the mortal ear;
But the man who fails in a noble cause
Is a hero that’s no less dear.

’Tis true enough that the laurel crown
Twines but for the victor’s brow;
For many a hero has lain him down
With naught but the cypress bough.
There are gallant men in the losing fight
And as gallant deeds are done
As ever graced the captured height
Or the battle grandly won.

We sit at life’s board with our nèrves high
strung
And we play for the stake of fame,
And our odes are sung and our banners hung
For the man who wins the game.

But I have a song of another kind
That breathes in these fame-wrought
gales—

An ode to the noble heart and mind
Of the gallant man who fails!

The man who is strong to fight his fight,
And whose will no front can daunt,
If the truth be truth and the right be right,
Is the man that the ages want.
Tho' he fail and die in grim defeat,
Yet he has not fled the strife,
And the house of earth will seem more sweet
For the perfume of his life.'

"The Greek race which, Minerva-like, could
be said to have sprung from the brain of Jove,
has done more than all others combined to for-
mulate those plans which have fructified into
great educational systems challenging the ad-
miration of the world.

"Yet, as much as has been done in the past,

we stand to-day at the dawn rather than at the sunset of human endeavor.

“At the close of two thousand years of mental growth and moral development we are simply the advance guard of pigmies to the great race of intellectual giants who are to follow us.

“I thank God that the history of the past teaches that there is no aristocracy so great, so grand and so glorious as that of the human intellect; and that no plutocracy, no pride of birth can approach it in that ultimatum which decrees, as unnerving as fate, a survival of the fittest in all lands.

“Permit me to say, in conclusion, that in all candor I do not believe the mission of the colored teacher will end until every idiosyncrasy that marks us now as a distinct race, of whatever character, is entirely obliterated, and the Negro is fully prepared to take his place alongside his Anglo-Saxon brother in all the walks of life without fear of segregation, colonization or utter extinction.

ADDRESS BY JOHN H. JACKSON.

“Whether the future has in store for us sunshine or shadow, success or failure, hopes realized or hopes blighted, the wreath of the victor or the broken sword of the vanquished, we shall go forward bravely to face the duties and the dangers that may confront us.”

Educators Among the Negro Race

BOOKER T. WASHINGTON.

This distinguished educator was born of slave parents in West Virginia. He spent part of his early life as a coal miner near Charleston, West Virginia. He worked his way through Hampton Institute, where he was engaged for a while as a teacher. His work at Tuskegee began in 1881, in a small building, which accommodated less than one hundred students. To-day the school represents over sixteen hundred acres of land, more than forty buildings, nearly one hundred teachers, and over twelve hundred students.

Tuskegee is considered now to be the largest industrial school in existence for colored people.

There can be no question of the fact but that Booker T. Washington is the greatest educational reformer now living. He has traveled abroad extensively, and has been well received in all parts of the civilized world. Money has

been given to him by many people who, hitherto, never helped the educational work among the colored people. Recently, Andrew Carnegie, the great philanthropist, has given this institution a sufficient endowment fund to make the financial success of this famous seat of learning forever assured.

If the Negro race, since freedom, had given to the world no other educator than Booker T. Washington, the vast amount spent in their education would have been well expended, and the American people share with their "brother in black" the story of his life and achievements as a common heritage, demonstrating the wonderful possibilities of our free institutions.

W. H. COUNCILL.

Prof. W. H. Councill was born in Fayetteville, North Carolina, in 1848, and was brought to Alabama by traders in 1857, having been bought at the famous, or rather infamous, Richmond slave pen.

In 1865 he attended school at Stevenson,

Alabama, which had been opened by northern friends for the education of Negro children. The school training which he received here for three years was practically all that he acquired in schools; but he is one of those self-made men, who has always been a close student, and one who improved every opportunity, both by reading and contact, to fit himself for future usefulness. By private instruction and constant study he has acquired a splendid knowledge of the languages, higher mathematics, and the sciences. He read law, and was admitted to the Supreme Court of Alabama in 1883.

Professor Council is now president of the A. and M. College at Normal, Alabama. This school is a state institution, and he has been its president since it was first opened.

It is the next largest industrial school in the South. They have about twenty-four buildings, from forty to fifty teachers, nearly four hundred students, and several hundred acres of land that is cultivated by student labor. In

addition to the excellent normal training received, several trades are taught to both boys and girls, designed to fit them to earn a living and to add to the productive industry of the Southland.

R. R. WRIGHT.

Richard R. Wright was born at Dalton, Georgia, in 1855. He was educated at Atlanta University, and has been one of the most useful as well as one of the most public-spirited Negro educators in the South. He called together the first convention of colored teachers in Georgia, and was president of that organization for several years. He founded the Ware High School at Augusta, Georgia, which is said to be the first high school in the state for colored youth, and the only one then supported by city appropriations.

Mr. Wright has always taken a leading part in politics, as well as in educational affairs. In our recent war with Spain he was appointed

by President McKinley one of the regular paymasters in the United States army.

In October, 1891, when the Georgia State Industrial College was founded, he was unanimously elected its president, and is still holding that position.

Being yet a young man, we predict for the subject of this sketch a more brilliant educational career in the future than he has yet enjoyed.

INMAN E. PAGE.

Inman E. Page is a graduate of Brown University, and at an early age was elected president of Lincoln Institute, Jefferson City, Missouri. These were the days before politics had cut such a figure in the affairs of that institution, and chiefly on that account, he held the position of president for nearly eighteen consecutive years.

Professor Page is chiefly noted as an educational lobbyist, and in that capacity he

secured many of the appropriations by means of which Lincoln Institute has grown to be one of the best-equipped normal schools in the country for colored youth.

SAMUEL T. MITCHELL.

Prof. Samuel T. Mitchell was a native of Ohio and a graduate of Wilberforce University.

Wilberforce is the educational center of the A. M. E. Church, and, while it is a northern school, it has exerted great influence all over the country. Graduates from this institution, as teachers and preachers, are to be found in nearly every state in the Union.

President Mitchell, who was regarded in his day as one of the most scholarly of men, succeeded President Lee, and devoted many years of his life in increasing the attendance, in securing donations and appropriations, and in raising the standard of the institution. He has probably done more than any other educator to place this university upon a firm and self-sustaining financial basis.

PROF. JOHN M. MAXWELL.

Prof. John M. Maxwell, a graduate of Wilberforce University, near Xenia, Ohio, deserves to rank among the most useful of Negro educators.

In the prime of his young manhood Professor Maxwell was called to Louisville, Kentucky, where, for nearly a quarter of a century, he had charge of the educational interest of the colored people. As principal of the high school, and training teacher of the city normal school, he was very successful. But, especially was his influence felt, in these early times, upon the general educational interest in Kentucky. With voice and pen he labored, as did few others, in helping to mould that public sentiment in Kentucky which, subsequently, secured the adoption of a common school system, which is as fair and just to the Negro race as to the white race.

His strong moral influence and intellectual attainments have made him, for nearly a gener-

ation, an educator of unusual influence among his fellows.

Because of these splendid traits of character possessed by him, and because he exerted these unselfishly in behalf of his people, the Negro race in Kentucky owes to Prof. John M. Maxwell a debt of gratitude, for timely words spoken and written, and for deeds done in their educational interest, at a time when they most needed friends.

PROF. PETER H. CLARK.

Few Negro educators are better known than Prof. Peter H. Clark. Even as a youth he exhibited those strong traits of natural ability that have been so characteristic of him as a man, as a teacher, and as a scholar.

He attended the high school at Cincinnati for four years, and left a record, as a student, rarely surpassed by any other for ability and scholarship.

For thirty years Professor Clark was prin-

HISTORY OF EDUCATION.

incipal of Gains High School, Cincinnati, Ohio, where he trained very many of the best colored teachers for public school work in all sections of our country.

A man of remarkable independence of thought and action, being a devotee to no party and a lover of no creed, he has not always been understood by his people. But no one can doubt his sincerity of purpose as a lover of his race and a friend of humanity.

His life and public services will do much to help in the delicate adjustment of all questions affecting the two races, in this country, viewed from the high plane of intellectual and moral worth.

PROF. WILLIAM T. VERNON.

Prof. William T. Vernon was born of slave parents near Lebanon, Missouri, and was educated at Lincoln Institute, Jefferson City, Missouri.

Among the younger class of educators who

EDUCATION AMONG THE NEGRO RACE.

have made splendid records, Professor Vernon deserves high rank. As acting president of Western University, Quindaro, Kansas, he has secured such appropriations from the Kansas Legislature as to be able to place this institution upon a reliable and self-sustaining basis.

In addition to his worth as an educator, Professor Vernon is also a very fluent orator and a versatile writer for the current magazines.

Miss Lucy Moten, principal of the Normal Training School of Washington, District of Columbia, was born in that city and educated there in the public schools. She graduated at the Salem (Massachusetts) Normal School.

For several years she taught in the public schools, and the high school of her native city, and was afterwards called to take charge of the Normal Training School of the District of Columbia, in which responsible position she has been eminently successful.

HISTORY OF EDUCATION.

Miss Moteu is a woman of great innate refinement of manner, and a teacher of remarkable force of character. These characteristics, combined with her splendid scholarly attainments, make her one of the best trained, as well as one of the most useful teachers in this country.

Prof. G. N. Grisham, of Kansas City, Missouri, is a graduate of Brown University, Rhode Island, and has also received the degree of A. M. from Roger Williams University, Nashville, Tennessee. No other Negro educator west of the Mississippi river has exerted greater influence or is better known to the educational world than he.

For many years he held the chair of mathematics at Lincoln Institute, in which he was unusually successful, and left that institution to take charge of the higher educational interests of the colored people at Kansas City, Missouri.

He has contributed many educational articles of rare merit to the current magazines.

Polished in his manners to an unusual degree, ornate in diction, a splendid conversationalist, commanding in bearing, he never fails to impress his personality upon all with whom he comes in contact.

The people of Missouri should consider themselves extremely fortunate in having such a forceful character, and such an elegant gentleman, to direct the training of their children along the lines of higher moral and intellectual development.

Biographical Sketch of Miss E. Marie Carter

Miss E. Marie Carter was born of Creole parentage at New Orleans, Louisiana. Her grandmother was of Indian descent; her grandfather, a brother to Gen. Philip Sheridan. Her uncle is Mr. Moses Sheridan of Greensburg, Louisiana, who is a very prosperous farmer, owning 300,000

BIOGRAPHICAL SKETCH.

acres of land, twenty acres of which were given to the African Methodist Episcopal Church, on which a church is built, known as Sheridan Chapel A. M. E. Church.

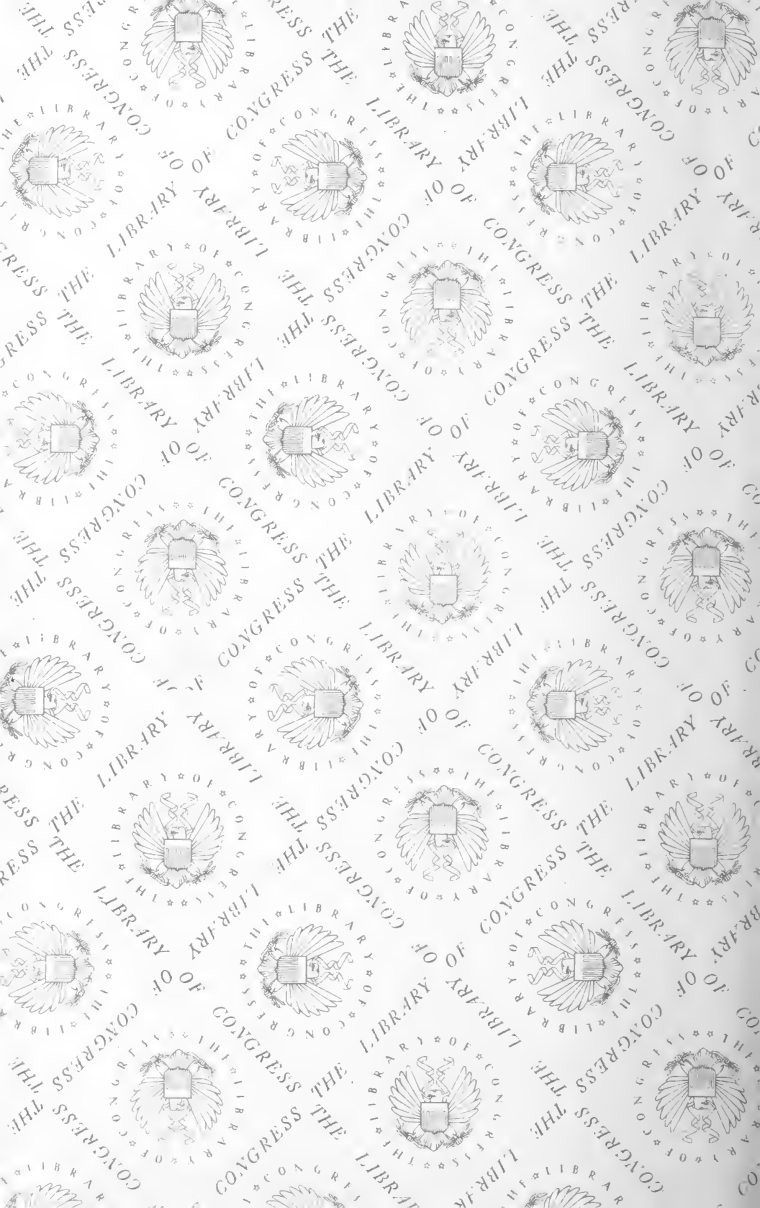
Miss Carter is a graduate of New Orleans University. She has traveled extensively and has made many friends throughout the United States and Canada.

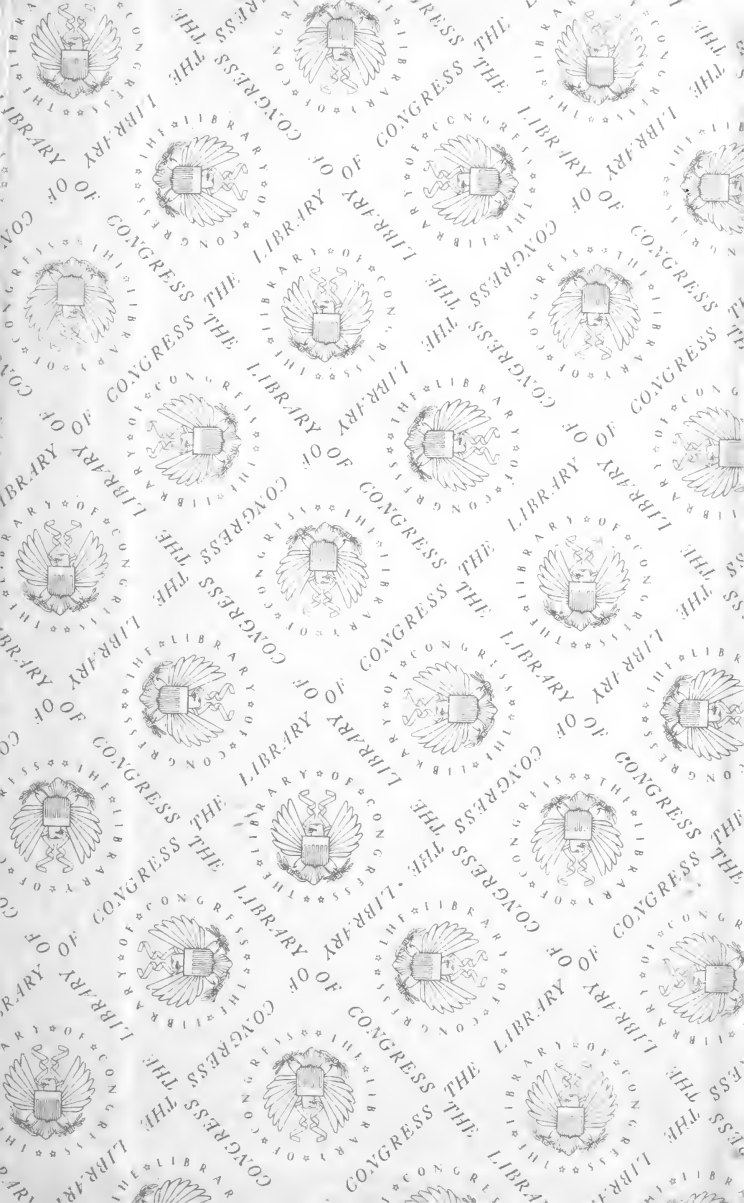
The Review Department of the African Methodist Episcopal Church should consider itself extremely fortunate in having such a forceful character and such an excellent lady as Miss Carter to represent it.

In addition to her worth as a representative of one of the general departments of the A. M. E. Church, Miss Carter is a noted lecturer, a pleasing speaker, and always holds her audiences to the end, having stood before audiences of more than six thousand.

In the addresses of Miss Carter there is always that rich, deep thought, pure diction, and chaste language, which places her among the leading speakers of the land.







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